

Mind



Matter.

Physical Life—The Primary Department in the School of Human Progress.

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NATURE'S WORSHIP.

BY HORACE M. RICHARDS.

The green grass, upward springing
From out the cold dark earth,
In joyous tone is singing
Of higher, holier birth.

The flowers that open fair,
From out the frost-free sod,
Fling their perfume on the air,
That it may rise to God.

Trees that spring from depths below,
Are reaching for the skies;
Morning mists that chill us so,
In golden cloudlets rise—
Thus Nature by her teaching,
When her words are understood,
Proves the soul is ever reaching
Upward after higher good.

Philadelphia, Pa.

EXPERIENCES WITH THE SPIRIT ENEMIES OF SPIRITUALISM.

BY J. M. ROBERTS

[Continued.]

I will continue to give such communications as came to me from time to time. At a seance with Alfred James on August 23, M. S. 31, (1878) I received the following communication:

"Good Morning.—There is but one light. I preached it here and I preach it now in spirit-life. That light is the Holy Catholic Church. She protects all her children and persecutes her enemies. Why should not truth persecute error? Why should not true religion triumph over false religion? Why should not all men come to this church? I fail to see, for it holds out such great inducements, both temporal and spiritual, to those who come to it.

"I come this morning to say that it is in vain for anyone to strive against its power. The time has been when that power was almost universal, and it will not be the fault of the Catholic spirits if it does not become universal again. Mighty efforts will be made by us and any sacrifice will be endured to propagate our holy religion. We are the mighty's realm. Although at times obstructed yet little by little our power is undermining those obstructions and we will bear them away with a tremendous sweep and carry conviction to every heart. That is the chosen religion of Almighty God. We must succeed. I see but very few opposers that I consider much in our way. I do not blame you for consulting spirits. In the exercise of your intelligence you have a right to do so; but, sir, if you do not wish to make a legion of spirits your enemies, beware how you proclaim this to the world; for they will watch you—they will thwart your best purposes—they will make your life a blank. You will sow the wind and reap the whirlwind. All around and about you, are the disaffected ones of this life. We are drawing a cordon of spirits which will pull down all opposers—crush them out and they shall be as chaff before the wind. We have power, and we know well how to use it. You have spoken with many and have been warned many times, I know, but I thought I would like to say a few words to you, to see whether I could not show you your danger and save you from eternal misery."

"I was assistant bishop of Canterbury about the latter part of the twelfth century, under King John's reign. My name is,

"PANDULPH."

Whether this was Pandulph an assistant bishop of Canterbury or not, he was, undoubtedly a priestly spirit who sought to influence me to desist from my purpose, to force, as far as I could, a knowledge of the truths of Spiritualism upon the public mind. I assured him that neither warnings nor threats would have any influence with me, as I realized that too long, by far, the people had been kept in ignorance of those truths. He left, utterly cast down by the failure of his mission. At the same sitting I received the following most significant and instructive communication from a spirit who sought to escape, or break from the net which bigoted Catholic spirits sought to enmesh him in.

"Good Morning to You:—I don't know how to begin hardly. I am a Cape Breton man. My father was a French Canadian, my mother an English woman, and I was a rover in almost every part of the world. I had a rough time here, and I have had a rough time in spirit-life. I am what you might call a dissatisfied Catholic spirit; and when I tell you this, you know by experience that I have many bitter enemies. Catholicism to me does not contain everything that is great and glorious. There are some things outside of that, that far exceed it. But there is one thing that I guess there is some truth in, and that is the Catholic doctrine of Purgatory.

"I feel exceedingly unhappy, and the great secret of my unhappiness can be told in a word, *Resolution*. I am like a barque at sea that has neither sail or rudder. This want of resolution has been the bane of my life, both here and in spirit. If you have any idea or can tell me how I can overcome this you will confer a lasting favor upon me. One day I make up my mind to renounce everything called religion, and the next day, like a poor fly in a web, I cannot get free, and it is the same way with all my purposes. I am moulded to a certain extent, by every spirit that I come in contact with. I suppose I must have been a medium, and they seem to do with me just as they wish. Oh! I am sick of it. Do you think that the time will ever come when I can be

man enough to think and act for myself? Of course the spirits who are drawn to me by church attractions, appear to want me to embrace their ideas, and I cannot do it. I will tell you what I want you to do. Will you give me your hand that I may draw some strength of will from you.

"My name is,

"FRANCOIS LA JEUNESSE,"

I gave him my hand, and tried to encourage him to persevere in his purpose to break the trammels of religious error and prejudice, with which those Catholic spirits were trying to bind his mind and conscience. He grasped and held on to my hand with great fervor, and seemed to be greatly strengthened thereby. He left control thanking me most cordially for what I told him. Is there any good in a religion which consists in enslaving and degrading the human soul, as in the case of this returning spirit? I think not, and hence my purpose to do what I can to set such spirits free now and forever more.

On September 17th, M. S. 31, (1878), I received the following communication through Alfred James:

"Good Afternoon, Signor:—He that knows truth or finds it out through inquiry, does the best and most perfect work for himself and others, by disseminating and proclaiming it, at the risk of life and without regard to the persecution which may be the consequence of his action. You may doubt what I say to you to-day; but you have a right to doubt a man's honesty unless you know him to be a knave. I was born a Catholic—I was raised a Catholic—I died a Catholic. As a spirit, I am a renegade from that faith. This is my positive declaration, let the consequences be what they may. Seventy years have come and gone since I trod this earth, and this faith—*this Catholic faith has failed to lift me up, and has failed to save me. It has failed to perform what it promised.* It is bankrupt—I believe it to be so. Deception may work for a time, but it is soon found out, and the just punishment follows. Friend, a man is a fool to run around in spirit life proclaiming and teaching what he knows to be a lie. Curse the whole pack of liars. I will be revenged and I have many like me who are with me in that feeling. We are a power within ourselves. We have watched these deceivers. There is nothing too low—nothing too cunning—nothing too malicious that these rascals will not do, to tear up what will enlighten mankind. 'Get all the light you can say they, but don't instruct the masses. If you do we will hunt you down.' That is the doctrine of these spirits. They would keep all from reaching or partaking of the fruit of the tree of knowledge. In conclusion I would say stand fast, for there are as many friends with you as enemies against you. I was not a priest, but prominent as a Catholic.

"Now, sir, please sign me,

"AMBROSE ARLAGES,"

"Natchitoches Parish, Louisiana." The latter communication shows that there are spirits who are breaking away from the bigoted prejudice that accompanied them to the spirit-life. I have every reason to believe that this disaffection is spreading with irresistible power, and that it is soon destined to completely scatter the clouds which have so long enshrouded the human mind both in the spirit and mortal life. On September 17th, M. S. 31, at a sitting with Mr. James, his name "Wild Cat" said:

"Brave Roberts, there is one of these (what you call em?) Abbey here. He say he put trance away. He say this is work of debil. He say he be Abbey of Enchanferry, he cannot take control now. There is another very determined spirit here. He control first then the Abbey come. He say he speak first and then you can listen the other one's chaff afterwards. Although this communication is not immediately related to the question in hand yet as it will show that even a determined spirit Abbot has to stand back before a spirit that helped to found the civil and religious of this nation. Here it is:

"Good Afternoon:—There is an old saying, 'There is a time for everything, but when I was here I never waited for time. I always seized the first opportunity.' The golden present for me. To-morrow is for lazy people and fools. Action was the governing principle of my life. I believed in sudden manevres. They are almost always successful. It will take but a very short time for me to say what I have to say. I wish to speak and retire, because I am not selfish and I want others to have a chance as well as myself."

"I am glad to see the country prospering as it does, and I hope there will always be found good and true men to sustain it in its time of need. In this after life, of which I will now speak; the incentives to military action are gone, but the love of liberty still actuates me here. Now, I am as busy as it is possible for anyone to be, helping those who desire to clear away the fog of superstition and old religious ideas from the brains of men and women in earth life. God speed the day when this can be done. Intelligence is on the increase and the day of inquiry has come. Evidence and not belief is now the cry, and who should be so able to speak on these subjects as those who have passed to the after life and have succeeded in opening a way to tell their experiences. What then shall be done to see and talk to those who can certify the truths of the after life? The veil that hangs between the spirit and the mortal world, although we are strong and can help much, yet we can only do so when those who seek communion with us come with free and unbiased minds and willing to meet us half way. When they do this without distrust and with true sincerity, great will be their reward. They will find

that the secret of the ages will be made manifest to them, and none will need a teacher because they can see and judge for themselves. The trammels of false religious belief are a formidable hindrance to true spiritual intercourse in the spirit-life as well as in the mortal life. Marshall all that you can to obey the conditions I have spoken of and you will see and know positively that your friends are waiting for you, to help you forward in the after-life. I have exhausted what I had to say for the present. Sign me,

"THOMAS SCAMPTER."

This doughty old Revolutionary hero was followed by the Abbott spoken of by "Wild Cat." He said:

"Good Afternoon:—There can be no rest where there is unhappiness. What makes the departed spirits of mortals unhappy? I will tell you. Seeking for certain things which are vague, indefinite and unsatisfactory. What do I mean by this? You shall know. It is my purpose to tell you. I come here on that account. Does all the knowledge you have gained in this way—I mean by the means I am using to-day to talk with you—give satisfaction to your immortal spirit? I will venture to make the assertion that it does not. You need some stronger faith, to hold you up. That faith can only be found in Jesus Christ. He is the only one that can make your immortal spirit happy. He is the only one who can take away what dross and sin you accumulate in this life; and who will advance you to a higher and nobler destiny. I, like the gentleman who preceded me, have a right to relate my experiences, and I think the one deserves as much credit as the other. Then I would say that all who oppose our religion will fail. Are not our churches scattered broadcast throughout the land? Are we not a mighty faction, animated by a united purpose which nothing can prevent, to spread our holy religion throughout the universe? They who resist us will meet with nothing but scorn and contempt. They who resist us will be ground to powder. We know the truth and are bound to uphold it. We believe not in throwing our treasures to those who act like swine and who would turn and rend us. We believe and know that the lower orders of mankind should serve those who are of a more intelligent cast and you will find in this your only safety. Let them rise above you and you will become as dogs in their hands. Keep them down, propagate the Catholic religion and you will be united with those who will make you successful, both here and hereafter. Let all who come to you be as heathens to you. Let them seek light upon every subject but that of religion; for they know sufficient for their salvation now and that is enough for them. Equality of men is but delusion. Superior cunning on the part of the intellectual classes will ever preponderate in human affairs. They are not fit to be your equals. Let them be your tools and you will be much happier in this life and happier hereafter. I have given you to-day the key to success. Go use it and prosper. Sign me,

"DENCAX MONTALBERT,

"Abbey of Enchanferry, Scotland."

I asked this spirit when he lived. He replied: "In 1475, A. D." "Wild Cat" said that as this spirit left he made the remark to four or five of his followers who were with him, "If he does not follow my advice he will regret it." I asked him if he would like to have my answer then. He said: "No; I want you to reflect on what I have said before deciding." He yielded control. A more Jesuitical harangue I had never received before. In my next I will relate the incidents connected with the return on various occasions, of the spirit of the late Queen Mercedes, of Spain, both through trance and materializing mediums. The facts are as remarkable as they are profoundly interesting.

[TO BE CONTINUED.]

To Spiritualists of Ohio.

Brethren and Sisters, Friends of our Noble Cause.—What are we doing to assist the spirit world in their grand mission of love? Are we doing our part in this grand work of promulgating the most important truths, the most glorious gospel of love, purity and holiness that has ever been proclaimed on earth? Your careful consideration is earnestly solicited to these questions, and your attendance asked at a business conference to be held in Cleveland, on Saturday, the 27th of December, to be continued from day to day as the interest and the wishes of the friends may determine.

It is especially desirable that mediums, speakers, and old workers in Northern Ohio be prompt in their attendance, and that every spiritual society be well represented. Let every town and village where there is no organization see to it that one or more delegates is on hand to represent them.

This is to be a Spiritualist Convention or business conference, and not a mass meeting to discuss all of the 'isms, 'ologies, 'doxies of the day, neither will the time be occupied by long lectures or set speeches.

All who are willing to be publicly known as Spiritualists are cordially invited to be present and participate in the business.

The Cleveland friends will make all necessary arrangements to make the meeting a success and to insure a pleasant and profitable time to all. Now, friends of the cause, let us have a good attendance from all parts of the State.

S. BIGELOW,

Chairman State Central Com.

Alliance, O., Nov. 28, 1870.

Brooklyn Conference.

The conference meeting at Phoenix Hall, Eastern District Brooklyn, Friday evening, Nov. 28th, 1879, was well attended. The exercises were opened by singing "Sweet Hour of Prayer," and Dr. J. R. Buchanan delivered a very deep and elaborate address upon the "Divine in Man." He said the only true way to open a spiritual conference was to harmonize the forces, and the best way to do that was by singing some harmonious song. When the tendency of man's nature was towards matter that nature tended to degradation, but when the tendency was toward spirit it tended toward the Divine, or elevation. The more a man's life was inspired the more it approached to the divine and evolution was continually progressing towards Divinity. Minds retain the impress of the inspiring spirit and nations retain the impress of their leading minds, which inspire others to press on in the search for truth. As man's spiritual nature having the ascendancy elevates its companion, the physical, so Religion and Philosophy go hand in hand to the upbuilding of the Divine in man, and illustrate the principle that God is Love and Love is God.

Each man is a mouth-piece for the spirit world coupled with his own divinity, thus portraying the practical teachings of Spiritualism, for wise spirits seek to individualize their mouthpieces and surrounding hearers; unwise, selfish spirits seek to rob their instrument and its surroundings of its individuality. The body of a purified man is the Temple of his Divine Nature and he occupies that temple to the edification of others and his own elevation. We would seek to organize a movement to be called the College of the Soul; to educate, expand and individualize the Soul Life, or Divine in Man; both male and female, and quoted passages from II Cor. 12 chap. "Aim high to God, and he will draw nigh to you and inspire you to good and holy purposes." Man, when undeveloped cannot fulfil his part of the plan of a wise Creator, Divinity and Nature. The highest development in man so far is his power to search for the truth.

Psychometry, the greatest blessing given to man, was first introduced to the public by Dr. J. R. Buchanan, in 1843, and is the foundation principle of Wm. Denton's book, "The Soul of Things," which volumes are very valuable to humanity. Psychometry will also give to the public accounts of explorations in the spirit land.

Dr. Buchanan also spoke of the inhabitants of Venus as much more happy and beautiful than those of Mercury. Those of Jupiter exhibit force and strength, many of the planets at the present time coming into Perihelion through a marked influence on the inhabitants of the earth. When the Divinity of man is revealed, the diamonds of the Divinity of man will be set in a royal diadem, and crushed man will be lifted up and placed on the road to heaven by spirit love, and the stones rejected by the builders shall become the cornerstones of humanity. He compared the above to a familiar quotation.

"Full many a gem of purest ray serene,
The dark, unfathomed caves of ocean bear,
Full many a flower is born to blush unseen
And waste its fragrance on the desert air."

It was voted unanimously to extend a hearty vote of thanks to Dr. J. R. Buchanan for his able and interesting entertainment. Singing "Shining Shore" followed. Dr. Buchanan was glad to meet the conference and will come again and believes in the doctrine of Jesus: "Whoever does the will of the Father is the brother, sister and mother."

Voted that the last half hour be devoted to a social spiritual conversation. Mrs. H. A. Cate spoke saying, "Still cling to the teachings of Jesus of Nazareth and he will inspire you to good works—seek the spirit of Jesus and he will sustain you in spirit, sympathy and sociability. Let the watchword be 'Onward and Upward' and as brothers and sisters, hand in hand, you shall walk through the land." Mrs. Cate described a clairvoyant view of spirits and controls, multitudes attending, and her control, Gracie, assisted by Lady Agatha, sang an impromptu song, "We Need Thee Every Hour."

Mrs. Mills, Mrs. H. A. Cate, Dr. A. B. Shedd, Dr. Fishbow and Dr. Buchanan gave testimony of the materialization of Christ Jesus.

Dr. Fishbow and Mr. Patterson spoke in favor of the doctrine of Jesus.

Dr. Lawrence spoke of his experience at healing.

Chas. R. Miller spoke in favor of mediums.

Dr. A. B. Shedd pronounced a benediction.

ARTHUR B. SHEDD.

Magnetic Healer.

43 Fulton Street, Brooklyn.

A Startling Spirit Suggestion.

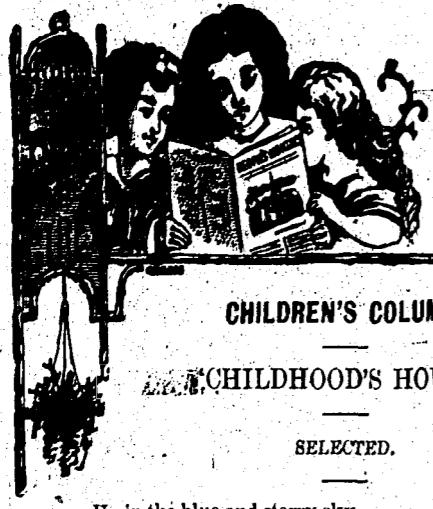
ST. ANSGAR, Mitchell Co., Iowa, Nov. 26, '79.

Editor Mind and Matter.

A month ago I had been fasting three days, and retired to our room, dedicated to our spirit friends, when seven spirits appeared before me and asked, "If I knew the main desire of spirits in giving us materializations?" I answered, "to prove the immortality of man to be a fact." Their answer was, "that is a side issue only; the real intention is to perfect themselves in dematerialization for healing purposes, so that a patient may be rendered negative, dematerialized, and rematerialized in a healthy condition," declaring that to be "a new revelation." Can this be true?

Yours fraternally,

T. WARDALL.



CHILDREN'S COLUMN.

CHILDHOOD'S HOURS.

SELECTED.

Up in the blue and starry sky,
A group of hours one even,
Met as they took their upward flight
Into the highest heaven,
And they were going their to tell
Of all that had been done
By little children, good or bad,
Since the last risen sun.

And some had gold and purple wings,
Some drooped like faded flowers,
And sadly went to tell the tale
That they were mispent hours.
Some glowed with rosy hopes and smiles,
And some shed many a tear,
Others had some kind words and acts
To carry upward there.

A shining hour with lovely plumes,
Went up to tell a deed
Of kindness which a gentle child
Had done to one in need.
And thus they glided on and gave
Their tidings, dark and bright,
To him who marks each passing hour
Of childhood's day and night.

How Ted First Tasted Turkey.

"I 'spect I don't know what to do with myself," said little Nell Harrison to her sister Sue. "Mamma shouldn't ought to go off and leave us so long. She said she'd come back yesterday, and now it's to-day, and she isn't coming till to-morrow."

"Can't you make a new dress for one of your dolls?" said Sue. "I'll cut out the stuff before I go to practice my music lesson."

"Oh, they've got all the new clothes they ought to have now! It isn't good for children to have so many new things. Mamma says so."

"Well, dear, I'm sorry for you, but I must go to my music. Be a good little girl till I come back!"

Nell climbed into a chair, and looked out of the window. Pretty soon she saw a little ragged boy come to the ash-barrel, that stood on the edge of the walk waiting for the ash-man. The tiny fellow began poking about, looking for bits of coal, and as fast as he found one he put it in the basket that he held on his left arm. Nellie tapped on the window-pane, and the boy looked up and showed a pair of very bright blue eyes.

"Oh, how dirty his face is!" thought Nellie. "There's a big smooch under his nose, just like a whisker stach, and his hair is all tangley, just like mine when mamma combs it, and I cry. But, his eyes are boofu! I 'spect I wish he'd come in here."

As soon as the thought came into the child's head, she slipped off her chair, and ran to the front door and opened it.

"Come in here, little boy," she called in her clear tone, Sue is making music, and won't know nothing about it; and my mamma is as much as a hundred miles way off—come right along, and I'll show you my picture-books, and my drawing slate, and the big doll that turns her head—Sarah Jane is her name."

The grimy little fellow at the barrel hung his head, and bit his thumb, at last he said:

"Yere sure there's nobody there to nab me?"

"I don't know what that means, said Nell; "but there's nobody to say you shan't come in, if that's it."

"Well, then, I'll come," replied the boy, "if you mean it, and I can bring my basket."

You would have laughed, I am sure, if you had seen the two little things go into the parlor together. Nellie was dressed in a bright plaid frock, and her hair hung in long curls over her shoulders. She had on pretty boots, and wore a tiny gold chain round her neck. Ted—for that was the little scavenger's name—was as ragged and dirty a creature as ever you saw. His tangley hair hung over his forehead, and his hands were as black as a little African's. But there were the blue eyes full of amazement at the beautiful room, and when he laughed he showed two rows of teeth as white and even as teeth could well be.

"Put your basket down anywhere," said Nell. "Let me see, where shall we sit? This boo satin sofa is nice, only I 'pose you'll smooch it; cos you know your clothes are a little bit coaly. We'll sit right down on the carpet. There, that's my book about animals—do you like 'em?"

"You'd better b'lieve I do. There's a dog as I call mine; I'll bring him here some day."

"Does he live with you?"

"O, he don't live nowhere. He just waits 'round, and I give him a bit of my dinner when I have any."

"Don't you always have dinner?"

"I'm most likely to have some scrap or other; I had some sausage and dry bread to-day, and I give Fritz half."

"Was that all you had? Why we had roast turkey, and ever so many vegetables, and nice puddin', and currant jelly—do you like currant jelly?"

"I dunno; I never saw none, as I knows on."

"It's red, and sour a little, and sweet a little; I'm sure you'd like it; it's ever so nice with turkey."

"I've heard tell of turkey," said Ted; "but I don't know how it tastes. Jim—that's my friend that sells *Heralds*—has an aunt, and she had a turkey once for Christmas. Do you know about Christmas?"

"Why, what a funny question!" exclaimed little Nell. "Everybody knows about Christmas. But tell me what your dog looks like. This is a Newfoundland dog; he has just pulled a little boy out of the water—is Fritz like that?"

Ted looked at the picture, and sniffed up his pug nose.

"Fritz like that," he said; "well I guess not; he's nothing but a cur."

"What makes you like him then?" asked Nell.

"Why, I don't know; I 'pose cos he's so ugly that nobody else can't like him; and cos I divide my dinner with him, and he follows me, and thinks I'm his friend."

"Shall you give him some supper?"

"I don't 'spect to have any supper; I'm lucky if I get something to eat once a day, and so is Fritz."

"I can get you something," said Nell, springing up. "Won't it be funny to send Fritz some supper. I know where the key is to the closet, and

there ever was so much turkey left; I saw Jane put it away. Come down to the dining-room and we'll have lunch all alone."

"Will Jane let us?" said Ted.

"Why it's Jane's day out, you see; I'll play I'm mamma, and you're my company. Come along." So little "coaly" Ted and Miss Nell went to the dining-room hand in hand. They succeeded in finding the turkey, and the remains of the jelly, and very soon they had the table set in elegant style.

"Now help yourself, Mr. Ted," said Nell, "and I'll put up a turkey sandwich for Fritz."

Ted did not wait to be invited twice. He liked the taste of roast turkey very much, and thought currant jelly just the thing to go with it. So they chatted and laughed, and talked about Fritz; and Nell told Ted about a party that she went to, and what nice boys there were there. They were in the very midst of their fun, quite forgetting there was anybody else in the world, when suddenly the door opened, and a voice said: "Oh my!" The children looked up, and there stood mamma in her pretty traveling dress and her costly furs. Nell jumped off her chair and ran to her.

"O, mamma," she said, please don't be angry; Ted was so hungry, and Fritz, his dog, is hungry, too; and, mamma, Ted didn't know how turkey tasted."

"Please, ma'am, I think it's very nice," said Ted, pulling the meat off a drumstick with his sharp white teeth.

"And no doubt Fritz will agree with you," said the lady, sitting down and laughing.

"Then you're not going to scold, are you mamma?" said delighted Nell; "see, here's my sandwich for Fritz; do you think there is enough?"

"Oh, plenty," broke in Ted; "and I must go, for my basket ain't half full of coal yet."

"His basket is in the parlor, mamma," said Nell; "he gets coal out of ash barrels; that's what makes him so mussy and smutty."

When the lady heard that Ted's basket of coal was on her delicate carpet, she shuddered; but she couldn't help laughing all the same. She sent Nell after it, and asked Ted a good many questions about himself and his way of living.

"Why, you see, ma'am," Ted said, "I just tucks in with an old man who lives in a cellar; and he gives me a bite to eat and a place to sleep for the coals and things I can pick up."

"O, mamma," whispered Nell, "you told papa the other day we ought to have a boy."

"But Ted isn't big enough."

"I'm very stout, mamma," said Ted, who guessed what they were talking about; "I can whip every boy in our alley."

"You would have to give up whipping boys if you came to live with us."

"I shouldn't want to do anything bad if I lived with her," said the boy, pointing to Nell. "Not that whippin' a feller is bad if the seller gits 'em to the row; but I guess I should have enough to tend to my business, and like no'ugh you'd let me study a little."

"O, mamma," begged Nellie, pressing close to her mother, and looking up in her face, "do let him come—him and Fritz both."

"Oh, no matter about Fritz," said the cunning Ted, "I could take a scrap of something out to him once in a while; he don't 'spect nothing more. I could shovel in yer coal, and do errands, and—don't big folks have knives to clean, and all sort of work in the kitchen for a boy?"

"We need just such a boy very much," said the lady in a thoughtful way.

Nell and Ted were breathless with anxiety and hope at these words, and waited eagerly for mamma to speak again. At last she said:

"Well, Ted, you can come this evening, and see Nellie's papa. I will tell him about you, and if he thinks best, you shall come and be Jane's lieutenant."

Ted didn't know what that was; but he was sure it must be something splendid. He took his basket and went away, with a heart full of hope, and left his little hostess at the window watching for papa. When that gentleman came, he heard nothing else but Ted, Ted, Ted! And by the time the little hero returned, papa was all ready to make a bargain with him. So Ted found a home and kind generous friends.

And if you should go to Nell's house almost any day, you would find him busy with his duties; or, if his work is done, bending eagerly over a gaily colored primer, while his dear little mistress teaches him to read.—*Methodist*.

COMPLIMENTARY FESTIVAL.

In pursuance of the following invitation a number of the friends of MIND AND MATTER assembled at the residence of Col. S. P. Kase, No. 1601 North 15th street, Philadelphia.

To the Patrons and Friends of "Mind and Matter."

You are especially invited to attend a preliminary meeting at the residence of Col. S. P. Kase, No. 1601 North Fifteenth street, on Friday evening, November 21st, 1879, at 7.30 P. M., when the object of the meeting will be more fully explained. This call is issued at the instance of many persons interested in the promulgation of Modern Spiritualism.

In pursuance of the above invitation a large number of ladies and gentlemen assembled at the time and place named; when the object of the meeting having been stated and fully explained, on motion of Mr. Tomson, Col. S. P. Kase was elected president; and Mr. Thomas Phillips was appointed secretary.

Col. Kase then submitted the following preamble and resolutions, which were unanimously adopted.

WHEREAS, The great truths of Spiritualism have never been understood by the sectarian world, or the many adherents of the prevailing religious Creeds—simply because they have failed to understand its true meaning or its conformity to the teaching of Jesus and his Apostles;

And WHEREAS, The time has come for thinking persons to more fully understand its sacred truths and claims upon the public mind;

And WHEREAS, We have obtained some knowledge of the truths of Spiritualism and the wonderful phenomena, now everywhere manifested; and as the great heart of the world beats high for more light upon all this important subject;

And WHEREAS, We are being daily more and more informed by the unflinching advocacy of its truths through the several Spiritual publications, as well as by the daily occurrence of Spirit Power and manifestations that in times past would have been considered miracles;

And WHEREAS, Jonathan M. Roberts, having established the spiritual journal known as MIND AND MATTER, and unfurled the banner of Spiritualism to the world on the 30th of November, M. S. 31, in the city of Philadelphia, where civil and religious liberty was first proclaimed; and in view of the great progress that enterprise has made in the field of spiritual literature and in enlightening the public mind through its unflinching advocacy of the great truths of Spiritualism; therefore,

Resolved, That we commemorate the commencement of the second year of the existence of that journal, in order to show our high appreciation of the paper named.

Resolved, That we hold a festival on Saturday evening, Nov. 29th, at six o'clock P. M., at the Continental Hotel, Philadelphia, to testify our sympathy with this great enterprise.

On motion, Mr. J. P. Lanning was appointed treasurer.

Numerous speeches were made by both ladies and gentle-

men endorsing the vigorous advocacy of the claims of Modern Spiritualism by MIND AND MATTER.

On motion, the President was authorized to invite the following gentlemen to participate with us at the festival: Dr. S. P. Britten, New York; Prof. H. Kiddle, New York; Chas. R. Miller, Esq., East New York, L. I.; Dr. J. B. Newborough, New York; Dr. J. V. Mansfield, New York; Mrs. Elizabeth Watson, Titusville, Pa.; R. M. Adams, Esq., Vineland, N. J.; A. E. Newton, Esq., Ancora, N. J.; Wm. H. Smith, Esq., Trenton, N. J.; John Wetherbee, Esq., Boston; Messrs. Colby & Rich; D. C. Denison, Esq., of the *Voice of Angels*, North Weymouth, Mass.; Nathan Churchill, Plymouth, Mass.; Gen. John Edwards, Washington, D. C.; Gen. E. G. Beckwith, Washington, D. C.; Gen. Francis J. Lippitt, Washington, D. C.; Joseph Kinsey, Esq., Cincinnati, Ohio. And all others are especially invited to whom this circular invitation is sent.

S. P. KASE,

Chairman of Committee of Arrangements.

THOMAS PHILLIPS, Secretary.

J. P. LANNING, Treasurer.

November 24th, M. S. 32.

Accordingly a large number of ladies and gentlemen, in sympathy with this spiritual publication assembled at the Continental Hotel at 7 o'clock, on the evening of November 29th, the first anniversary of MIND AND MATTER. The large company partook of a banquet such as only that of hosts, Mr. Kingsley, and his able corps of assistants know how to prepare. Col. Kase presided with that commanding dignity and grace that is so marked a characteristic of this whole-souled Spiritualist. He was assisted by Major Chorpening of Washington, D. C., and Peter Tomson, Esq., of Philadelphia, as Vice Presidents, and Messrs. J. P. Lanning and Thomas Phillips as Secretaries. The repast being completed, Colonel Kase opened the complimentary exercises by saying:

"LADIES AND GENTLEMEN:—We have assembled here this evening for the purpose of bidding God-speed to the editor and proprietor of MIND AND MATTER, General Jonathan M. Roberts. We here commemorate the opening of the second year of its existence; and if we take a retrospective view of the work it has performed by way of imparting spiritual knowledge, we will have great reason to rejoice over the high, kind and noble influences which have been exerted by our worthy friend, General Roberts.

"In exposing the schemes instituted by bigotry and superstition to suppress the God-given blessing of spiritual communion, he has done a grand work.

"Yes, dear friends, we have great reason to rejoice that we can unite in this way, in this land of liberty, and in this goodly city, where civil and religious freedom was first proclaimed to the world, and where we can express our views untrammeled by sect or creed. Especially should we rejoice when we look back through the long dark ages of the past, and see how the minds of the masses of mankind, even in the most civilized and enlightened nations, were steeped in ignorance and enslaved by superstitious fears; and behold the millions of lives that were sacrificed to establish the many creeds and dogmas that have prevailed, some of which still remain to obstruct the car of progress and the entire mental enfranchisement of humanity.

"But, who can stand out against God and his angel hosts, who are daily and hourly manifesting in so many ways their power and love for mankind? We are here assembled to hear your best thoughts, and to enjoy an interchange of sentiments tending to the object of our meeting, all of which will now be in order: As we have a large number of letters from friends unable to attend, the Secretary will now proceed to read them."

Letters were then read from the following distinguished friends, expressing their regrets at their inability to attend:

Gen. John Edwards, Washington, D. C.; Mrs. Jane Frohock, of Boston, Mass.; Mr. J. Wheeler, of Philadelphia; Gen. Francis J. Lippitt, of Washington, D. C.; Mrs. E. J. Watson, of Titusville, Pa.; Joseph Kinsey, Esq., of Cincinnati, Ohio; Dr. Allen Pence, James Hook, Esq., and Sam'l Connor, Esq., of Terre Haute, Ind.; John Wetherbee, Esq., of Boston; Prof. Henry Kiddle, of New York; A. E. Newton, Esq., of Ancora, N. J.; Dr. S. B. Brittan, of New York City; Charles R. Miller, Esq., of East New York, and others.

Those letters having been read, Col. Kase rose and offered the following sentiment:

"General Jonathan M. Roberts—The true and unflinching advocate of what he honestly believes—the tried and noble defender of mediums; through whom so many hearts have been made to rejoice in a knowledge of Spiritualism and the way to eternal life and happiness pointed out."

The guest of the evening rose and responded as follows:

"Mr. President, Ladies and Gentlemen: Friends: I have had many surprises during an eventful life, but I can truly say that I never had one that was more gratifying to me than this mark of appreciation on the part of my friends here assembled and those whose regrets we have just listened to. It is well worth a year of severe labor and application to the work that I felt to be right, to know that my efforts to perform my duty have not escaped the notice of the ardent friends of that cause which I have, in my humble way, tried to serve. I was led to undertake my present enterprise by circumstances over which I had no control. I had passed that period in my life when I could have any inclination to enter upon a most formidable undertaking which necessitated the acquisition of a knowledge of journalism, an occupation in which I had not the least experience. But realizing my responsibility as an American citizen, and as an ardent lover of civil and religious liberty, I looked over the past career of this mighty nation and remembered the sacrifices that the Fathers of this Republic had made to establish a government of human equality, in which neither king, prelate or caste should be tolerated, forevermore. The mighty work which they commenced has at last, through toil, suffering and blood, resulted in the achievement of civil equality for men—would that we could say of women too.

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MIND AND MATTER FREE CIRCLE.

ALFRED JAMES, MEDIUM.

MONDAY, Nov. 2d, M. S. 32.

After an appropriate invocation the following questions were asked and answered:

Question. Are there not in the Gospels various interpolations inconsistent with the intended truthfulness of the history, doctrine and philosophy of the writers of them; and is it not so, as to the various Epistles and other writings of the New Testament?

Answer. In all questions of this kind no person can learn more than the times and conditions in which they live will allow. They can give expression to only so much truth as they can comprehend individually. There is not a person present who, will not, if they want to express a truth, express it in the abstract, and not in the absolute. When others who have occasion to express the same ideas, undertake to do so, they modify the expression to suit their conception of the same thought. Therefore, that which was written in an undeveloped age cannot be contemplated to meet the requirements of subsequent and more enlightened ages. All that is good and moral, in these writings and which adjusts itself to your reason accept; but that which does not, you are not obliged to receive. Each generation is capable of receiving only so much truth and no more; hence the changes in the text of the New Testament writings as the human mind has become more developed.

Q. Was Jesus Christ a myth?

A. This question will require from me, a more extensive treatment in order to be understood. In all ages, from the most remote to the present one, every man who was wiser than his time, was regarded as a Christ, and all those wonderful things attributed to these Christs were the outgrowth of subsequent eras. We of the present day have nothing to do with other than present myths, and we Spiritualists profess to be the votaries of Truth. No one ever preached this Jesus of Nazareth more ardently than myself. I did it conscientiously and honestly, and therefore in the spirit life, I can only judge how far those teachings and doctrines of mine were right from the good or bad effect they have had on the disembodied spirits of those who received my teachings. As this planet from the time it was launched into space, contained all the possibilities of its present condition, so all the changes from the lowest animal to the most intelligent human being, so religion, has developed in accordance with the mental growth of mankind; and all ideals of the Infinite have been the outgrowth of preceding ages and religions. It matters not to us what men in past ages taught, except so far as they taught what appears to be truth to us. Let us therefore, have all the truth that we can get, in order to transmit it to our posterity. If we do this we have fulfilled the requirements of our generation. Without saying anything to offend the feelings of any one, I will say that it does not matter whether Krishna of India, or the Christ of the Christians, taught a truth that will live through all generations. Let us collect those gems of truth that they found and handed down to us, and apply them to our religious and moral stores of thought, and no Spiritualist need fear that he or she will not enter the mansions of the blest hereafter.

Q. What effect if any does the planets have upon mediums?

A. Each planet has within itself a certain development. If it is larger than this earth it influences all minds upon this globe according as it is less or more distant from us. If smaller than this earth then it has no effect of that kind. When the larger planets are in conjunction near this earth they exert a powerful influence on those who are spiritually mediumistic. There are, however, planets that are larger than the earth that are not so much developed as the latter. These effect earth's inhabitants less; but where a larger planet less developed than this globe comes near the earth, the spirituality which the latter contains for the time, will retain the ascendancy but the effect will be to develop gross and sensual tendencies. If a spiritual planet like Jupiter approaches the earth, the effect will be spiritual and elevating. As far as I can see as a spirit, the planets Jupiter and Saturn being more highly spiritualized will exercise spiritualizing influences upon the earth. If Mars was not in the way, it would be better for this earth. The influence of that grosser and more material planet will effect us in spirit-life more than it will you mortals because we live surrounded by more sensitive conditions. We are the outgrowth of the more sensitive parts of matter and consequently are more easily influenced, and we will feel the effect of the approaching conjunction of the planets more than you mortals can. Each planet holds its spirit-life by attraction to itself.

Q. Why will Mars exert this baneful influence?

A. Simply because Mars is in a more crude state of development and that planet being large will drag or attract that which is spiritual to itself and thus exert a disturbing influence on earthly spirits. On the other hand Jupiter and Saturn being in a more advanced spiritual state and superior to our earthly spiritual condition, we draw from them instead of being drawn to them and thus we are benefited.

Q. Has Mars two moons?

A. It is hard for me to say how much attraction a planet may exert. If Mars can throw off and attract, it may have half a dozen moons in the future. As far as I know Mars has two moons. As I said before I cannot tell what the attraction or force of a planet in future, may be. This something that we call force is matter. Force is something that propels, resists or promotes motion. That is all the definition we can give of that term. If a planet increases in force it increases in development.

The following communications were then given:

Good AFTERNOON:—There is nothing like making yourself comfortable and easy in this world and the next. Mine was a very varied and eventful life. Now reaching the summit of ambition and then-to-morrow cast deep in the "slough of despond." Far be it from me to quarrel with the Infinite's judgment and law, but better for me would it have been had I been born in this generation than the one in which I lived. You may think it a great thing to be in advance of the age in which you live, but if you knew the amount of suffering and misery you have to endure you would not covet this distinction at any price. How man has wandered so far from the way of truth and true social relations I was never able to understand either as a spirit or a mortal. Why we should be born with such aspirations and inspira-

tions as will cause us to be looked upon as demagogues I have never been able to understand. But out of suffering comes experience and true progress. This is all the explanation I can give after years spent in spirit-life. No man or woman can approach any nearer to truth than his or her spirit cries out for. Even I, in the age in which I lived, thought that when I reached spirit-life that all that is now a mystery would be then explained. But I confess, in spirit, that when I examine into one mystery like the labyrinth of a mountain, mysteries still open on all sides and I, like the child that chases the butterfly, which ever eludes its grasp, on and on I go. I am forbidden by an inevitable law to project into the universe a single thought higher than the human mind is prepared to receive. Why? Because if I was to do this you would ever remain babes, living upon milk instead of desiring the strong meat of eternal happiness.

Another thing concerning my mortal life I will speak upon, because I think it will be an instructive lesson to all persons present. According to the laws of the most civilized countries a man is restricted to one wife, but how few men if they are placed in a position where there are two women, both equally amiable and lovely can choose between the two without doing injustice to his interior consciousness. And as I was placed in this position, I did the best I could, in order to act the part of an honorable man, and I chose one while the other died of a broken heart. I do not say this in a spirit of vanity. God forbid. I only thought it would enable you to sympathize with these affections. If any censure me I will only say place yourselves in the same position and you will be better able to judge me correctly. Thank you for this hearing. I have expressed as much truth as I could crowd into the time allotted to me.

JONATHAN SWIFT.

"WELL, SIR:—I don't want to come here. I don't believe in this place. I was born a Catholic and I died one, and I'm bound to stick to it. I believe in Jesus; in the Holy Virgin, and that she is our intercessor, and that Jesus is our Redeemer and I want this understood, too. I prefer sticking to old truths to running after new fables. There, I am waiting for the great judgment day." (The chairman said then you will wait a long time.) "That is your opinion, let me have mine. Now, there is a man, and he was a friend of mine in the mortal life, said that if I came here it would do me good. There is one thing sure, 'like attracts like,' and I had a good many friends that did not agree with my belief, but still I give them a trial to see whether they were any better than my own. What is a bigot? He is a kind of fanatic. And what is a fanatic? He is, in my judgment, all on one side. I thought it would be a good chance to show my family in Norfolk and in North Carolina that I am not dead. I know this is going to reach them and what a devil of a row it will kick up. Excuse me for being emphatic. I do feel better for having had a blow here to-day. I lived a good while in Norfolk, but I died at Asheville.

"My name is, RAYMOND C. BURKE,
"Asheville, N. C."

"Sir:—I don't see anybody here I know. I went away wearing frocks, I come back wearing pants. Well, as long as I don't show my ankles I don't care. I am an old lady. I want to send a word to my friends down in Mount Holly, N. J. What a queer thing this is any way? I certainly had more meat on my bones than this. I always was good natured. It does not make much difference to me as I am tolerably happy. I might be a good deal happier. I do think my old man will say, when he sees this, 'Sally is around again.' But I will tell him one thing, there is no 'rest for the weary.' All the happiness you get you've got to work for. You have to come up to that text that says, 'Seek ye shall find.' I am waiting for them all, and when they get through here we'll all seek happiness together; and as the good Lord is kind we'll find it. I have hopes that way all how. SARAH TUTTLE,
"Mount Holly, N. J."

"Slowly it is coming back. I went away with yellow fever. A few words to my friends in Memphis. Look out for the little ones. I will be always near to help. I will do all I can to influence the good and shield from evil. It is hard to die quickly and to be snatched from those you love. But you can die but once. It is soon over and there is a great deal of bliss beyond. You must work for it—strive for it and your earthly path will be more thorny than your spiritual one, for all is change. I send these words to encourage those left behind.

H. DURRATT,
"Memphis, Tenn."

"Good AFTERNOON:—In the mortal life I was a politician, but not a political demagogue. I believed in equal and exact justice to all—special privileges to none. But few know the disadvantages that a politician works under. You may start your bark on the stormy seas of political life full of honesty and integrity; but when you see that it is almost useless for you to shun the current down which you are sailing, you lose your power of command. When you see, all around you, your political friends and opposers growing rich by dishonesty, you think it is useless for you to stand alone. But I will say this, right here, never give way to that insidious enemy, avarice, which will undermine your integrity; for like that other enemy, envy, it will wind itself around you and break your strength—it will crush you in its folds. Remember this, my friends; no matter what you believe, you will never attain happiness in the spirit-life until you have atoned for every wrong act done here. You will find that it is the first step aside from the path of moral rectitude that leads you down in the moral scale. Some may say that we spirits do not teach moral responsibility. We do not; but we teach you the awful reaction of your own deeds which is more than any mere moral responsibility can be, when you become a spirit. There, before the book of your memory, you see the two lists summed up. What you had done that was good, and what you had done that was evil. And until you have wiped away every tear—every act of injustice that you have done in your mortal state, you will never be happy. Remember this and be wise in time, for the Temple of Wisdom is always open for those who will seek it. I will say, in conclusion, I had a daughter who died of yellow fever, and she will show you what it is to be a belle—a fashionable machine, and I think she will give you lesson that will instruct you.

S. BOLAND,
"Little Rock, Ark.; late U. S. Senator."

"Good AFTERNOON TO THEE:—I might tell thee

that I was born, brought up and died a Quakeress. The difference I can see between the Quakers and Spiritualists is, that the one believes that the outpouring of the spirit proceedeth from God, and the Spiritualists believe it proceedeth from individual human intelligences. Thee does not want anything in favor of the latter theory more than that which thee seest in me to-day, for when thee seest me speak here thee can see that the human intelligence theory is the truth. All people advocate as much of the truth as they can perceive. So I did in the mortal-state, and I'll tell you all when you reach spirit-life, you will not be asked there whether you were Quakers or Methodists, or of any other persuasion; you will only be asked what have you done or left undone. Upon that will rest your hopes. It is about ten years since I passed to spirit-life, and I have learned to divest myself of all my sectarian notions, and to look into the spirit intentions of each man and woman, which you must know, as a spirit, I read within clairvoyantly. Deceit will serve no one in spirit-life, for the simple reason that we can see what, those we approach, or those who approach us, think and mean.

"I thank thee kindly for the privilege of speaking here, and many others whom thee allows to speak here.

LYDIA H. REMMINGTON,
"Wife of Dr. Isaac Remmington,"

"New York City."

"SHIVER my top-lights, if ever I struck a place like this before. Now I hope all of you, if I get a little emphatic in my talk, will excuse me; but damn me if I ain't found one thing. It amounts to nothing where a man is born; but it amounts to a devilish sight where he dies. Summing up the whole thing, I found out this. I thought I was going to scot right off to Abraham's bosom. I ain't scot no Abraham. I was a hard case, mate, and an honest confession is good for the soul." I was kicked and cuff'd around here. I was brought up in that way; and so, when I got big enough, I did the same to others; but you know, "There's a little cherub that sits up aloft to ever keep watch o'er poor Jack." And so, when my log-book was closed, and I shipped my cable for the other side, I found I had as many things to answer for as any other fellow. But I did not set down and suck my thumb. As soon as I knew what I had to do, I struck out to do it. There are a good many Christians solemnly awaiting the judgement day. Do you know what I mean? I'm just the boy that's going to stop that kind of business. I belonged to Campbell, New Brunswick.

DAVID TIXIER."

"I was drawn off of the schooner Hattie Hatch. We got into a gale. You see, I was pulling up a good fellow, and the rope broke, and old 'Davie' settled his log."

Henry C. Gordon's Wonderful Mediumship.

Editor Mind and Matter:

During my recent visit to your city, which gave me the pleasure of making your acquaintance, I asked you for reference to the address of some medium through whom I might witness again what I had before witnessed in San Francisco—the marvellous phenomenon of the direct spirit writing; that is to say, the appearance of spirit writing on a slate, or on white paper, placed so as to be absolutely inaccessible to mortal hand, and, under circumstances, excluding all possibility of delusion or illusion, and the subjects respecting which I might on the spot request illumination. Besides another medium, Mr. Hough, whose presence in Philadelphia, at that time, was doubtful, you referred me to Mr. Henry C. Gordon, 691 North 13th street, whom I found at home, and with whom I took up my abode for several days. And by the way, I strongly recommend Spiritualists visiting Philadelphia to do the same; nay further, I recommend them to visit the City of Brotherly Love for that express purpose. Though I failed in important temporal business, which had taken me to Philadelphia, I was tenfold repaid for the time, trouble and cost, by the splendid spiritual experiences I witnessed under Mr. Gordon's plain but friendly and fraternal roof.

The special manifestations of the direct writing, while it is the only one of which I had had much previous experience, is the phenomenon now of the deepest interest and value to me. Of all the others, in their various forms and phases, my experience had been long and large, including that which is such a stumbling-block, even to so many Spiritualists, of materialization. You know that for years I was a daily attendant on the wonderful course of private seances, in Paris, under the auspices of the liberal and philosophical Count de Ballet, of which seances I was the historiographer in the columns of the weekly London *Spiritualist*. But all the phenomena of what may be called the physical order, however valuable, as miraculous evidences, and therefore useful to beginners and investigators, lose their relative importance and the interest of novelty, after a certain stage of progress in Spiritualism. The communications purporting to come from spirits, through mediums, respecting the spirit-life and conditions, and experience, are more or less doubtful and unsatisfactory, for two reasons: 1st, the uncertainty as to the grade and character and genuineness of the spirits, which vary widely from superior to inferior and unprogressed; 2d, because we can never know, as the medium himself generally cannot know, how far they are influenced, colored, or distorted, by the unconscious action of his own mind, abnormal in its ordinary state, and specially so in his condition of mediumistic influence. Even in that highest phase of mediumism manifested by not a few of the trance or inspirational speakers in their wonderful extemporized eloquence, both in prose and poetry (the evidence of manifest inspiration by an extraneous and higher influence being most certain in the rhymed and rhythmed poetry full of logical sequence as well as of high thought, pure feelings and beautiful diction)—even in that phase of it we can never draw any exact line of demarcation between the intermediate and extatized human intellect of the speaker and the extraneous inspiration which suggests to him the ideas. But when neither the hand of the writing medium, however controlled, nor the tongue of the inspirational speaker, plays any part in what takes place, where no human hand has or can have any possible access to the slate or blank paper on which the written communications come at our request and in response to our inquiries, or on subjects not thought of by us, or from spirits known to us, but not in our minds at the time—then have we at least the absolute certainty that, whatever communications come, they come direct, unmixed and unadulterated, from spirit sources. And that is an immense satisfaction and an immense privilege for a mortal

still in the flesh. The question must still indeed remain an open one as to whether they really proceed from the spirits from whom they purport to come, and whose names, and generally signatures, they bear. It is still supposable that they may come from deceptive spirits personating others whose names they assume. On this point we must exercise our own best judgment, from the intrinsic evidence, from confirmation on other occasions through other mediums and other spirits, from the character, the elevated or the low condition of the communicating spirit as it may appear from the tone and animus of the communication, and from its correspondence with what our reason will lead us to expect from those particular spirits. But at any rate, it is at least certain that such communications come to us straight and direct, and with no disturbing or qualifying mortal intervention from spirits.

Of such communications I received a great many at four private seances held with Mr. Gordon, at which the mode employed excluded any possibility of deception. For we sat alone in a room in which the light of an inclined sun was only a little subdued by a gray paper window shade. It was at an old mahogany table of some size, with broad hanging flaps. On its underside was nothing but the four legs and the ordinary frame connecting them. Each flap, when opened, was supported by a bar or tongue of the old-fashioned kind, pivoting on its inner end; which tongue, when the flap was down, was received in a slot cut in the cross piece of the table frame. This slot, of about an inch in diameter, was of course empty when the tongue was out, engaged in its proper duty of supporting the flap when raised. This empty slot afforded a receptacle in which could be thrust a light pasteboard box, nine inches by six, and an inch in depth. The box therefore fitted pretty-tight into the slot left vacant by the withdrawal of the tongue. It is proper that this should be clearly understood, because the use of that box, at Mr. Gordon's, is, that a half sheet of note paper is laid in it, with a small bit of lead pencil, on which the spirit writing is expected to appear. I myself laid the blank paper in the box, which I then closed and thrust into the receptacle, where it was held tightly clamped, with its upper surface closely pressed against the underside of the table top. It was one of the common pasteboard boxes from some fancy article store, with a cover hinging by its paper connection with the lower part or body of the box, and the ends and front side of the cover were of the same depth as that of the box, so that when shut the edges of the cover reached down to the bottom of the box. Such a box requires some manipulation with both hands to raise the cover to open it. It was necessary to hold the bottom of the box down with the nails of one hand, while the cover was raised with the fingers of the other. A large heavy cloth covered the table, at which the medium and I sat at right angles to each other, at the end fronting the lifted flap, I at the side.

Besides the box which contained the paper and bit of lead-pencil, there was a slate with an almost imperceptible trace of slate pencil on it, which with his left hand the medium held by its corner under the table, close up to the table top, his other hand resting with my two on the top of the table. His knees were outside of the table-cloth as it hung, so that they partially pressed it inward.

In this situation it is clear, first, that it was impossible for the medium to perform any writing on the slate; second, that it was twofold impossible for him to do so on the paper shut up in the closed box tightly clamped in the slot or receptacle above described. We were alone in the room. Both pencil and box were simultaneously written upon by different spirits; that is, spirits signing with different names. I say, absolutely, by spirits, because the demonstration is conclusive that no mortal hand had or could have any access to either the slate or the paper. The slate was always written upon on its upper side, which was held close up to the table top; on one occasion both its sides were covered with the writing.

I held four of these private seances with Mr. Gordon, and received a great many such communications, both on the slate and on the paper. Many of them were in reference to my questions or requests, and were signed, in some cases, by spirits I had known in the flesh. Occasionally, but not often, we would find the paper blank. After copying and expunging from the slate, we would do with the box, after substituting a fresh blank sheet for the one found written upon. The writing on the slate we could hear while in progress, usually by the scratching sound of the pencil (as with Dr. Shadé); but two or three times it was indicated by the same flow of rapid little ticks, sounding like a flow of electric sparks, as in my former experience, nearly three years ago, in San Francisco. When the writing would be finished on the slate it would be pushed out towards me, sliding in close contact with the underside of the table top. On one of these occasions it adhered to the table so tightly, as though by magnetic attraction, that the medium and I had to exert considerable strength with our hands to pull it out; so much so, that we dislocated the wooden frame of the slate before we got it out.

I do not enter at large into the contents of these communications. It would carry us too far. The signers were in general no ordinary persons in this life, though some of them were members of my own family, of whose names the medium could not have had any knowledge. The matters written about were of grave importance and of the deepest interest, nor was there anything frivolous or insignificant. On one occasion, when four distinguished names had been signed (I had requested that all of a much larger band, which had been said to be present, should sign the reply to the inquiry put by me), there was unexpectedly added to those greater names that of a brother of my own, as though for a sort of endorsement, designed to secure my personal confidence in the genuineness of the other and far greater names. "Who is Thomas O'Sullivan?" the medium asked of us. And again, "Who is Adam Clark—Dr. Adam Clark?"

I will only mention one point contained in these communications. It was declared that the time was not far distant when Jesus of Nazareth (who was spoken of as a "great prophet") would reappear on earth and in the features and form in which he was seen of men when he trod the paths of Galilee, Jerusalem and Calvary. To the question, "how we should know him?" it was answered that it would be by the "great power he will manifest." When I asked whether he would again be born of a mother's womb and grow to manhood? it was answered that he would appear as a "fully

Continued on the Sixth Page.

MIND AND MATTER.

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Mind and Matter Free Circle.

We will, on Monday afternoon next, at 3 o'clock, have a free public circle at this office, which will be continued weekly on Monday afternoons at the same hour until further notice, at which Alfred James will sit as the medium. A portion of the time will be given to the answering of questions by the controlling spirits.

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No. 7 Laffin St. cor. of Madison St.
Editor Mind and Matter.

To those who will subscribe through me for MIND AND MATTER one year, I will give a sitting for spirit tests. This offer to hold good for six months from date. Yours Respectfully,

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Editor Mind and Matter.

You may say in your paper that I will give a free sitting to any person who will subscribe for MIND AND MATTER for one year from date. Any person accepting this offer must bring a note with them, from your office, stating that they are entitled to receive the sitting.

MRS. FAUST.

Br. J. V. Mansfield's Offer.

NEW YORK, Oct. 4th, 1879.

Dear Brother Roberts:
You may say to all that will send you a new subscription for \$3.00 they may send with it a sealed letter and I will write to it free of charge. This offer may stand open from October 4th, for four months, ending February 4th, 1880. All letters to be sent to you and forwarded to me and returned to you after written to. Each letter must be accompanied with four three-cent postage stamps to pay postage on said communications to those for whom they are written.

Respectfully, J. V. MANSFIELD,
No. 61 W. Forty-second St.

Instructions to those who desire answers to sealed letters.—In writing to the departed spirit should be always addressed by full name and the relation they bear the writer, or one soliciting the response. Seal your letters properly, but not stitch them, as it defaces the writing matter. The letters, to secure attention, must be written in the English language. Persons accepting this offer are not entitled to our premiums.

THE RESULT OF THE LAST JESUIT CRUSADE.

MEMORANDA OF SEANCES WITH MRS. STEWART.

Sunday Morning, November 23d, 1879.—Mr. Campbell had a private seance this morning, which I attended with Mr. Connor and Mr. Hook. "Queen Esther" first came, dressed as last evening. She was illuminated several times in the cabinet splendidly. She finally came out on to the platform, and took us by the hand. She said, "The ancients were coming to convince men that they could return to earth." She made a very beautiful appearance, and secured the admiration of those present.

Then came a form claiming to be John King. He came with a light in his hand. It looked like a small lamp with an oval top of the size of a half dollar, the flame proceeding from the highest part in the centre. He carried it between his thumb and forefinger. The flame was about an inch in height, and the sixth of an inch in diameter. He showed himself plainly by the light he carried, and sometimes holding it close to his face, we could clearly see his countenance. His face was dark colored—sweat beaten, and looked like that of a sea-faring man. By motions he signified that he was the father of Katie King.

Then came King Ahasuerus, in oriental costume. He wore a crown, and had a white flowing dress. He made a magnificent appearance. The other appearances were the personal friends of Mr. Campbell.

November 24th.—This morning I attended a seance given to Mr. Garner, of Council Bluffs. The first appearance was the daughter of Mr. Garner, who gave her name before she came. The cabinet was illuminated before she appeared; the light came from an arrow of a stove pipe in the top of the cabinet, over the head of the medium, used as a ventilator. It shone down on the medium and the spirit forms, when they came near her. It lighted the ceiling above and the whole room, when the cabinet door was open. The light continued to shine down during the entire seance, an hour and a quarter, or more. Five relatives of Mr. Garner appeared, and all were illuminated with the medium, who sometimes was moved from her seat, and would stand up with the spirit form, in plain sight, in the continuous blaze of glory. This was the longest and most continuous illumination ever witnessed in Terre Haute. Minnie said that John Klog and Eddie L. produced this electric light. Dr. Pence was delighted at this wonderful exhibition of spirit power.

Minnie said, "she would give the 'Judge Chief,' a still greater show to-morrow"—she said that he was a kind of developing medium, and attended by a most powerful band of spirits—that he filled the manifestations. She said St. Peter and Mary were among his guides, and Minnie added, "Jesus too, but don't like to hear you swear so much—that many other ancient and powerful spirits are of your band—that Ahasuerus and Esther and many other ancients, whose names I do not know attend you." They told the medium and enable you to receive manifestations that all others could not." Minnie said the illuminations were produced by "elektricity" light, that they would sometime light the whole seance room in this way and save gas—but she added this "elektricity" costs more than gas.

November 25th.—This morning I had a private seance with Mrs. Stewart. There were present Messrs. Garner, Hook and Connor. The first appearance was that of a tall, well-built woman—dressed in a dark skirt, with a white sack reaching to the bottom of her dress. She had on dark pantaloons, but was barefooted. She came out of the cabinet, which was brilliantly illuminated. She put her hands and feet in the light, so that we could distinctly see them. I felt her bare feet, and could see the nails on her toes. She shook hands with us all when she came and when she left. She said her name was "Sarah." Minnie sang out from the cabinet that it was "Aunt Sally." She said she was the wife of Abraham. She said, "It would take a long time to convince the world that these ancients could return to earth." She stood several times in the glaring light, so that we had a fair view of her and the medium together. I gave her an orange, which she ate, and she finally closed the door and disappeared.

Then came a female form, gorgeously attired in a kind of

yellowish tinted silk dress—with straps or loops in front, with raised figures on the dress, which was loose about the waist, and hung in graceful folds to her ankles. She wore a golden crown which glittered beautifully in the light. This was Queen Esther appearing in different apparel from any she had worn before. She came out of the cabinet and shook us by the hand. She answered our questions by motions of her head, and when in the light she bowed her head, and moved her hands, with all the grace and elegance of a queen. Her dress, motions and manners indicated her royal station in life. She was beautiful to behold, and frequently stood in a bright light, by the side of the medium. She promised to give me her picture, if possible. She commanded by her queenly appearance the admiration of all, and left for her spirit home with the blessings of the company.

The next appearance, (the light still burning over head, in the ventilator, under which was seen something resembling glass,) to mellow the light, and keep it from flickering,) was a beautiful young lady, wearing a dark skirt of silk, with a beautiful raised figure on it. Over this was a white lace sack highly ornamented or embroidered. Her dress came about half way between the knee and ankle. She wore a handsom bracelet and other shilling ornaments on her neck, around which was suspended a black string of pearls or some sort of glistening stones. Her arms were well formed and were bare from the shoulders. She had around her wrists wide and heavy bracelets of gold. Her long, black, silken hair, of which she let me feel, fell gracefully each side of her head on her shoulders. She made a beautiful appearance as an elegant young lady of the olden time. When she first appeared I inquired of Minnie who it was. She declined to tell me, but said: "Judge Chief, wait till you are fully impressed and you tell." I tried to think of some young lady of history and the thought came to me that it might be the daughter of Pharaoh. I immediately said, "It is Pharaoh's daughter." The young lady bowed low and gracefully as she stood beneath the shining light, and Minnie said in the cabinet behind her, "Yes, Judge Chief, you are right." This to me was a wonderful test of my impressibility. I then went to the lady. She came out of the light leaving the medium sitting in its full blaze and shook hands with us and the company. To my inquiry she said she was Moses' daughter and that she, by her mud, rescued Moses in the bulrushes and reared him in her father's palace. She was barefooted. She put her feet in the light that shone upon the carpet, raised her skirt so that we could see her bare limbs and even the pantaloons, or drawers that covered them. She was stoutly built—moved her dress, showing her person and form as plainly as a modern belle. I gave her an orange, which she ate. She stayed a long time, seeming to be in no hurry, as she was thoroughly materialized, and had considerable conversation with her, asking for her picture, which she said she would try to give me. She appeared as natural and graceful as any of our young ladies, and at the first interview with mortals, after a residence of three thousand years in the summer land, made a most favorable impression upon our minds and called forth, as she left us, a hearty shake of the hand, a warm and affectionate "Good-bye." The cabinet door was closed and Minnie said: "Judge Chief, don't beat the Dickens?" "Yes, Minnie," said I; "it beats the devil all hollow."

Then came a tallish man, in a black suit of the olden style, with a rod in his hand. He waved the rod, and bowed in various ways. Some one said it was Moses, to which assertion he bowed low. He wore a long beard and allowed me to feel of the rod in his hand. It felt and looked like a reed, or stalk of corn. I did not get a fair view enough of his face to describe it accurately, but the complexion was swarthy, or dark, resembling that of the Jews. He came out of the cabinet and shook hands with us. I asked him if he was the Moses of whom we read? He waved assent. He appeared several times under the light but I did not see him distinctly enough to get any fair idea of his countenance. He showed his rod frequently. He stayed but a short time—gave us a cordial shake of the hand—went into the cabinet and disappeared.

Then came the light having ceased to burn Minnie saying that her grease was all gone to the cabinet door, "I tell, stately, good looking female, whose sphere seemed to be motherly and kind." Minnie said it was Rachel. She then came and shook hands with us—said she was the wife of Jacob and the daughter of Laban. She had on a black under-dress with a white lace sack over it. She was dressed very much like Sarah. She appeared affectionate and tender. I was very much impressed in her favor. I felt of the dress which was of silk with raised figures. The sack was of fine lace. She reminded me of Mrs. L. in stature, form and appearance. She said it would take a long time to convince the world that the ancients could return to the earth. She said, if we should relate what we have seen people would not believe us." She promised me her picture, and after shaking hands went into the cabinet.

Then came a very tall, manly figure which Minnie said was Saul. He was at least, seven feet high. His head came up to the top of the cabinet door. He wore a sort of glittering crown—apparently shaped like a cone, running to a point, which, when he stood up straight, hit the top of the cabinet. He did not remain but a short time—he did not come out of the cabinet. We inquired if it was Saul, and he bowed very low. He did not speak. He wore a long beard.

After he left there came a woman of medium height, thick set—dressed in black. She came out readily. Dr. Pence recognized her as the Witch of Endor. She acknowledged the compliment of royalty, assented to it by "bowing low," and Minnie confirmed the assent. The learned "Judge Chief" says of this laughable episode—"This to me was a wonderful test of my impressibility." We concur with him, and think he is by far too impressionable. If he were less so, he would not get so abominably fooled by deceiving and lying spirits. Any one versed in antiquarian lore knows the mythical nature of the mythical Moses in the bulrushes. "Judge," he said to Pharaoh's daughter, and he said; "It is Pharaoh's daughter;" and the deceitful syren, pleased with the compliment of royalty, assented to it by "bowing low," and Minnie confirmed the assent. The learned "Judge Chief" says of this laughable episode—"This to me was a wonderful test of my impressibility." 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And what is the object of their appearing in the characters of Biblical personages?

Our experience with the spirit and mortal enemies of Spiritualism will enable us to throw some not unimportant light on those points. We will take the form which has appeared as that of Jesus of Nazareth as the illustration of the only consistent explanation of the true nature of this most interesting and instructive exhibition of spirit visitation.

Who was Jesus of Nazareth? The evangelists tell you he was the son of Mary. Who was Mary? The evangelists tell you she was a Virgin, who gave birth to a male child (a most unnatural event and, therefore, untrue). Now, who was this male child that was born of a Virgin? The Evangelist John tells you "That" (not he) "was the true light, that lighteth every man that cometh into the world." Who is it that lighteth all men that cometh into the world? The Sun—the center of our solar system alone lights all who come into the world? What is that which lighteth every man that cometh into the world? Is it not the Sun alone? Then the Sun is the Jesus of Nazareth who is born of a virgin. But of what virgin is he born? Why, of what virgin should he be born? He is a star, and the "Day Star" at that, and we must, therefore, look for his virgin mother among the stars. We will look to the starry realms and there, lo! and behold; we find her there clearly figured in the Constellation Virgo (The Virgin). That this is the Virgin that gave birth to the light that lighteth all men who come into the world is very clearly shown by the following facts, which we challenge any Christian Prelate priest or clergyman to deny. In Paris, France, on the original site of a Druidical Sacred grove; afterwards the site of a Roman Temple, dedicated to the Pagan Goddess Venus; stands the grand Christian Edifice, the Church of Notre Dame or the church dedicated to the Virgin Mother of Jesus Christ by the Roman Catholic Hierarchy. We are indebted to the erudite and fearless French author, Charles Francis Dupuis, for the facts which we here submit.

On the highly ornamented door of that Christian temple is an elaborately expressed symbolical and emblematical sculptorial delineation of the esoteric meaning of the theological enigmas which that temple was designed to conceal from the thoughtless and ignorant masses, who lavished their means upon this costly delusion. The door is divided into panels, the central panel, the largest and most conspicuous is devoted to a full length representation of the Virgin Mother, holding in her arms the infant Jesus. In panels immediately surrounding this mother and child are smaller panels, each of which is devoted to symbolizing the changes of temperature during the year. These comprise male figures from youth to old age, either nude or clothed, according to the warmth or coldness of the changing seasons of the year. In another series of squares are represented the various industrial occupations of the inhabitants during the succeeding months of the year. In another series of panels are represented the twelve signs of the Zodiac, or rather only eleven, as the enumeration of them will show. There are represented Aries, Taurus, Gemini, Cancer, Leo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius and Pisces. But where is Virgo (or the Virgin)? In the square of panel where she should appear in her regular order is a figure of the sculptor who designed this speaking symbolical delineation of the phenomena of nature's changes during the annual revolution of the earth around the Sun. But where do we find the astronomical Virgin in this enigmatical arrangement? There she is in the central panel holding the infant Jesus in her arms. She, then, is the genius to whom this most Christian temple is dedicated, and what priest or prelate dare deny it in the face of that positive proof that Mary the Mother of Jesus is identified by the Roman Catholic Hierarchy as being none other than the astronomical Virgo, the mythical mother of the Sun. With this identification of the starry mother we need have no trouble in judging the character of the child she brought forth. He was a star son and that very star that lighteth all men that come into the world.

"Ah! but," says our Protestant Christian friends, "that is a Roman Catholic perversion and corruption of the origin and nature of the Virgin Mary and her God begotten Son." Say you so, my Protestant Christian friends? let us see about that. We have only time and space to refer to the proof which a Protestant Christian Temple affords of its heathen or rather pagan origination and affiliation. We refer to Trinity Church, New York city. If you enter that church and look up at that highly ornamented window over the chancel, what will you see? There, skilfully wrought in stained glass, are four male figures representing the four evangelists. But what are those four figures represented at the feet of these four evangelists? At the feet of one we see the head of an ox; at the feet of another, the head of a lion; at the feet of another, an eagle; and at the feet of the last, a diminutive figure of a man. And pray, my Protestant Christian friend, what have those four symbols to do with the four evangelists? We think we hear you answer: "They are the four beings spoken of by the Revelator John." Ah! what beings were those, and where did John see them? Was it not in the heavens, and were not those four beings full of eyes before and behind? And what beings ever were full of eyes before and behind? Let us see then how John describes those beings:

"And the first being [was] like a lion, and the second being [was] like a steer, and the third being had a face as a man, and the fourth being [was] like a flying eagle."

Now it was in the heavens where John saw these singular beings. Let us look up there, too, and see whether we can find them there. Why, only look! there they are—but a little mixed, to make the enigma harder to understand. There is the constellation of the Lion, with his bright royal star, Regulus, surrounded before and behind with stars, mystically designated eyes by the Christian mystic John. There we see the constellation of the Bull, with the brilliant royal star Aldebaran, fairly sparkling with starry eyes, before and behind. There we see the constellation of the Water Bearer deluging the heavens with his exhaustless urn—the mythical John the Baptist, the forerunner of Jesus of Nazareth. He, John, who baptised with water during the rainy month of mid-winter, those parts of the earth which were afterwards to be baptised with fire, when the Sun, in the sign of the Lamb or Ram of God, should have warmed and vivified the earth with his all-conquering and beneficent rays. That Lamb of God is none other than the Jesus of Nazareth mystically born of the Virgin of the zodiac. And there, too, we see the constellation of the Eagle, but not in its natural order in the zodiac as are the three other constellations. Had the Revelator John been truthful in stating what he saw in that mystical vision, instead of seeing a being like a flying eagle (for the constellation is really a flying eagle, and not a stationary one, as on the Trinity Church window) he would have seen being very much like a scorpion, that old serpent that tempted Mother Eve, the celestial Virgin, to persuade her gardener husband, Bootes, to eat of the forbidden fruit, the Apples of Hesperides, also in the heavens, and to bring the death and misery of winter on mankind. As these mystical beings were seen "in and about the throne" of the Lamb of God, it would never do for John to see that baleful sign or being, the Scorpion, so near the throne of the triumphant Lamb, so he saw instead the constellation of the Eagle, which rises in conjunction with the constellation of the Scorpion.

This is the kind of honesty and love of truth that characterized that holy writer, who closed his attempt at deception with these insidious words:

"And if any shall take away from the sayings of the book of this prophecy, God shall take away his part out of the tree of life and out of the holy city, and from the things which are written in this book."

This attempt to conceal the truth will not avail, most holy John. When God wants any one to speak for him, we venture to say it will be an honest man, and not a riddle maker. At any rate, the solution of your riddle has been found, and your wonderful vision is not even a consistent dream.

But to return to the Trinity Church window. Is it not evident, then, that the four gospels, the works attributed to the four evangelists, are nothing more than mystical works kindred to the Book of Revelations, from which this Protestant Christian Church, has borrowed the four astronomical symbols which I have explained? What then are the four gospels but four modified versions of the same astro-theological legends interspersed with such ethical inculcations as were thought at the time best suited to conceal the true meaning of the emblems, symbols and practices therein embraced, and taught as absolute truth. As those four constellations of stars were from time immemorial regarded as the symbols of spring, summer, autumn and winter, so the four evangelists, bearing the mythical personation of the seasons, "But what has all that to do with Jesus of Nazareth?" we hear you ask. We will tell you. In the four gospels Jesus is everywhere spoken of as the Lamb of God, who was crucified to redeem mankind from sin and suffering; and his followers are designated as his sheep, to designate them from the goats that follow the zodiacal Scorpion, or the enemy of the Lamb, in the cold month, corresponding with the celestial goat. "And is that all?" you ask. Oh! no. Look at that gorgeous window, and what do you see? Why there is the Lamb of God truly, as sorry a looking five sheep as you can well imagine; but he is not a white sheep, nor a black sheep, but a sheep of golden brightness, most strikingly illustrating the golden sunlight of the conqueror of darkness and winter, when having been crucified at the vernal equinox, he ascends triumphant to rule the world through the six months that he remains north of the equator. Not only is this Jesus there symbolized by a golden sheep, but that sheep or lamb is surrounded by a ring of stars, showing, as nothing else could, that Jesus of Nazareth is nothing more nor less than the sun, when passing through his annual course, personified.

Mark you, friends, it is not I who have furnished this proof of the mythical and mystical meaning of the New Testament. I find it in two of the world's most prominent Catholic and Protestant Christian churches, placed there, beyond all question, by those who understand the esoteric or hidden meaning of those mystical Christian emblems. I have done nothing more than to read them in the light of common sense. Can any one doubt that St. Paul knew well what he was saying when he told his followers "the letter killeth, but the spirit giveth life?" And yet, not only evangelical Christians, but intelligent, cultivated and well-informed Spiritualists, lose sight of this positive warning of one of the greatest teachers of ancient mysticism, and cling to the literal husks which once contained the kernel of Spiritual truth, but which the spirit world is now bestowing boun-

teously upon those who have discernment enough to distinguish the kernel from the husks.

I claim then to have shown by the most irrefragable proof that Jesus of Nazareth is none other than the most modern of many personations or symbolizations of the Sun. Therefore, until the Sun leaves his place as the center of our solar system, and comes out of a cabinet at a materializing seance, no one will ever see Jesus of Nazareth at such a seance. Therefore, when any materialized spirit form appears at such a seance claiming to be Jesus, he is undoubtedly an impostor, and he is a spirit that should be tried, and thoroughly tried, to learn his object and purpose in practicing that deception. We venture to say that in every instance the deceiving spirit will be found to be a spirit enemy of Modern Spiritualism; and a hundred chances to one, a bigoted Jesuit spirit at that.

We ask you to note the fact, that it is only within the past year that these Biblical spirit personators have been so industriously at work. They have tried every other way to arrest the spread of Modern Spiritualism without avail, and they now seek to create popular hatred of it by personating the mythical idols, which the masses, in their ignorance of the truth, blindly adore. They well know that if they can delude those who are identified with that cause, and whose social standing and weight would have influence with Spiritualists, that it would have the effect to swing them back under the heels of the priesthood, or, failing in this, create such a popular feeling as would immolate every materializing medium.

Spiritualists, break from the infatuation that is fast drifting you back into theological darkness and bondage. We have not time or space to show, as we can, the mythical character of other personated Biblical myths; but having shown this, in the case of the two most prominent of those personations, it would be a waste of effort to seek to do this.

This, then, I know to be the fact, that no personator of Jesus of Nazareth or his Mother, Mary, can be anything but a spirit imposter. This is what the Jesuit Col. Bundy sought to conceal by publishing that Jesuitical nonsense which has called forth this reply.

Spiritualists stop all your theological nonsense and settle down to business. At all events, do not play into the hands of the most deadly enemies of Spiritualism.

We have written this with that freedom and boldness that knowledge alone would warrant. We know we will be misunderstood and misrepresented, but this is no time or occasion for considering personal matters. Truth is threatened as it never was before and demands of her followers no drawing room-manners. The firm tread of the trusted and tried warrior is now in place, and he who falters will be left behind. Rally around the flag of Truth as it is waved to you by the enfranchised and enlightened spirit world, and stand as a wall of adamant against the spirit foes as well as the mortal foes of God's eternal truth. This psychological battle must be fought out and won for Truth, no matter who goes down in gaining the victory for perfect religious and mental liberty.

WE CLOSE OUR PROSECUTION OF BUNDY, BALL AND HUTCHINSON.

The senior partner in the above firm of Jesuit spies, sneaks and slanders, gives his last dying kick in the following exhaustive effort to display the inveterate and venomous malignity that has characterized his whole course as the purchased tool of the sectarian enemies and other enemies of Modern Spiritualism. He says in the last *R.P.J.* Journal:

"THE MORGAN FRAUDS GONE WEST.—The Pence-Hall combination has deemed it wise to get the Morgan family out of the way for the present. This infamous portion of the infamous den has therefore gone West. It is said, to Denver, Colorado. If the people of Denver are credulous enough to pay their money to gape at the stale tricks of the Morgan tribe, we shall be very much surprised."

We cite this last evidence of life in this death-struck dissembler, to show that we have none too soon made an end of his deceptions and falsehoods, which enabled him to successfully play, in the war of the Spirit Revolution of to-day, the same ruinous role which Benedict Arnold unsuccessfully played in the American Revolution.

It will be remembered that, in hearty unison with Alf. S. Hutchinson and William C. Ball, of the *Terre Haute Gazette*, John C. Bundy, through the *R.P.J.*, resorted to every false, fraudulent and malicious means to disgrace, discredit and ruin Mr. John Morgan and his family, and for no other reason than that Miss Laura Morgan, his daughter, was a perfect mediumistic instrument of the spirit world, and was used by spirits to enable them to produce some of the most startling manifestations of spirit power. This fact, instead of arousing the most deadly hatred on the part of Bundy, who blatantly pretended he was *par excellence* a friend and supporter of Spiritualism, should have made him zealous to see that no injustice should be done to her by the Jesuitical Roman Catholic wolves that were howling for her blood.

Instead of this, he openly joined that howling pack, and tried his best to out-howl them all, in order to gain the hire and praise of that "scarlet harlot" that sits in the Vatican of Rome, and that sent him forth, in the guise of a Spiritualist, to do his murderous work, and betray that cause which threatened to sweep her from her unhallowed seat of power.

It was because we knew this, that we, at the certain risk of being misunderstood, grappled with this blood-stained foe of truth, and despatched him with the resistless fulcrum of facts. The reader can judge from the above expiring effort of villainy how near his journalistic end he is. He started out with five full pages per week of falsehood and slander. He has now only enough life remaining to growl out that last falsehood.

Side by side with this journalistic abortion was one Alf. S. Hutchinson, who furnished Bundy with the materials to hoodwink such friends of Spiritualism as were too confiding to question the honesty and sincerity of this noisy hypocrite. Behind them is their lackey William C. Ball, whose insignificance was so perfect that the public eye could hardly discern him when beside his owner, Alf. S. Hutchinson. We have not thought him worth kicking out of the way.

Having completely squelched his henchman Bundy and terribly wounded him with facts that must surely result in his social 'death', Hutchinson sought to salve his wounds at our expense; he had the unblushing impudence to ask us to give him the use of our columns to repeat his slanderous falsehoods against the unharmed objects of his bigoted hatred.

This request we most properly refused, but replied: "You shall have a whole page of *MIND AND MATTER* to tell the public your personal history. That is what it concerns the public especially to know, as you have managed to force yourself upon its attention, but let it be the truth as falsehood will not avail you." To this very proper and generous offer, on our part, this Jesuit pimp makes this confession of his disgraceful career:

"How much of my personal history you 'wot of' I neither know nor care, but if you will, with your indifferent pen of truth give a resume of that history to your admiring readers, I will not be ashamed of the record." Let us see about that. We have charged over and over again that Alf. S. Hutchinson was a vile, lying servant of the Roman Catholic propaganda and that he was acting in concert with John C. Bundy, a brother of that detestable organization, to destroy, if possible, the growing cause of Spiritualism by the most accursed means that were ever resorted to to crush truth and dominate in human affairs. Neither of these vile and servile tools of that most insidious foe of humanity dared to deny the truth of our allegation.

We will now place the matter in so plain a light that no friend of Spiritualism can possibly fail to see the deep and damning treachery of which John C. Bundy has been guilty. Read the following letter and doubt longer if you can that we have done these parties no injustice:

"Mr. JONATHAN M. ROBERTS: CHICAGO, Nov. 22d, 1879.

"Dear Sir:—I have followed with deep interest your exposure of and warfare with that Jesuit combination, who, with Col. Bundy and Hutchinson at their head, are seeking to disgrace the Terre Haute mediums. Beyond doubt (and I speak from personal knowledge of the matter) the Romish Church is seeking to throttle that lusty babe, christened 'Spiritualism' ere it has attained its adult strength; and it is also a fact that crafty agents of the "Society of Jesus" are the willing tools of the crimson-handed Papacy to further the ends of Catholicism. That Church (no longer 'orthodox' in the primitive sense) cannot afford to yield the sceptre of authority to a child of yesterday, or brook any competition in matters spiritual, upon the monopoly of which the Catholic Church depends for a new lease of life.

"But I commenced this letter to give you some information that I trust may be of use to you in your war upon the Jesuit enemies of Spiritualism.

"You correctly infer that Alf. S. Hutchinson, who cuts such a prominent and disgraceful figure in this attempted exposure, is a Jesuit agent; indeed, I notice that he does not deny the charge, and as the fact that he is working in the employ of the Romish propaganda is positively known to many, he will not dare deny it, although he will doubtless seek to divert attention from that damning fact.

"In the summer of 1878, I first met and became acquainted with Mr. Hutchinson, under somewhat peculiar circumstances. I was at that time making a hasty tour through Southern Europe, in company with an intimate friend, Mr. George C. Hulse, of Montreal, Canada. One afternoon, while sauntering through the Court of the Vatican in Rome, I observed standing by the Egyptian Obelisk, on the outer limits of the grounds, a group of three persons in earnest conversation. One was a young man, seemingly about twenty-five years of age. He was conversing in a foreign tongue with two men in priestly garb—one of them in the well-known habit of a Jesuit priest, the other in a half civilian's dress, not wearing a skull-cap, and with a silver cross hanging about his neck. Their conversation ceased as we were closely approaching the obelisk; but my surprise was great, indeed, when my friend suddenly greeted the young man with the warmest expression of friendship, and surprise at such an unexpected meeting. Mr. Hutchinson then introduced to us his clerical companion. The elder, with his skull-cap, was introduced as 'Father Gorrelli,' the other as 'Brother Gorrolla.'

"The next day my friend and myself called upon Mr. Hutchinson. He was living at the house commonly known as the 'Bishop's Palace,' patronized exclusively by members of the Romish clergy, and the headquarters in Rome for visitors of the Order. In company with Brother Gorrolla, Mr. Hutchinson escorted us through and among many of the palaces of interest; the galleries of art; the Colonial Palace; the Catacombs; and St. Peter's. When not explaining to us objects of interest, Mr. Hutchinson was conversing with his clerical companion in Latin, the common language of the Jesuit fraternity throughout the world."

"During my three weeks stay in the 'Eternal City' I often found myself in the company of Mr. Hutchinson, and with him Mr. Hulse and myself, visited every place of note. Mr. Hutchinson was not only a very agreeable, but a very useful companion as well. To many places under the control of the Papal See, such as the Capuchin Monastery, the cloister of St. Mark, and the inner recesses of the Catacombs; but for him we could not have gained admittance.

"Whether a secret sign or pass-word was the *open sesame* I could not ascertain; but certain it was that he was permitted to enter where others were excluded. On one occasion, however, when visiting the Vatican, he sought to pass us into a certain department of the Vatican Library, but the old ecclesiastic in charge, though expressing his willingness to admit him, would not admit that we should pass in also.

"To this he did not deny that he was a member of the Jesuit fraternity, nor did he seek in any way to conceal the fact that though not outwardly a priest, he was still working with them, and privy to their councils.

"In conversation he at times betrayed a deep learning in theology and the finer workings of the Catholic Church, although I noticed that he often sought to conceal rather than display his knowledge on such subjects. On several occasions the conversation took a scientific turn, when I discovered he was familiar with the latest theories and discoveries in geology, astronomy, zoology and the allied sciences, and also took a deep interest in mesmerism, animal magnetism, psychological phenomena, and the occult mysteries of nature. Modern Spiritualism was referred to, but, while admitting the principal phenomena connected therewith, he sought to explain them on another hypothesis than the spiritual. Even then he showed his antagonism to the cause of Spiritualism, but as I had not at that time investigated the phenomena for myself the conversation was not prolonged.

"What his mission was at that time I know not; but I have no doubt, from what I then saw, and what I have since heard of him, that he was on some secret mission of the Romish Church. When we saw him he had returned, a few weeks before, from an extended tour through Egypt and Palestine, and spoke of soon making a visit to the Austrian capital, after which he would return to Montreal.

"My only object in writing you and giving you this information, is that the blow aimed at Spiritualism may be warded off, by disclosing the character and motives of the assailants; not that I am ungrateful for favors shown by him, but because my fealty to the cause of Spiritualism outweighs all mere personal feelings. But do not fancy that this dis-

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closure of his aims and motives will force him to give up the battle. My knowledge of the man assures me that, having struck the first blow, he will not be diverted from his purpose very easily. He will not rest until he has either conquered, or is himself hopelessly vanquished.

"Go on, Brother Roberts, in your noble work. You are fighting the natural enemies of truth and Spiritualism, and great will your reward be when you have vanquished your foe, and show to the Jesuit enemies of Spiritualism that truth cannot be throttled. The papacy will soon discover that the babe of Spiritualism has become a conquering Caesar and that the restless waves of the ocean can be more easily driven back than that truth can be stayed in its victorious march."

Fraternally yours, "SAMUEL J. TALBERT."

Who can read that invaluable testimony of this brave and most intelligent friend of Truth and question the fact that Alf. S. Hutchinson is not only a Jesuit enemy of Spiritualism, but that he is the specially delegated agent of the Papal See of Rome, to accomplish, by falsehood, bribery, perjury, slander, and every other despicable means he can use, to injure and impede the cause of Spiritualism, to save the tottering and dying papal power. It is this villainous lying and sneaking minion of the "gowned imposter of the Vatican," whom the hypocrite and traitor John C. Bundy took to his bosom and placed the columns of the *R-P Journal* at his unrestricted command to enable him to strike a deadly blow at the cause which he, Bundy, has falsely and most deceitfully pretended he was serving. We defy this brace of sneaking assassins to attempt to show that they are not what we have conclusively shown them to be, the servile agents and tools of that most deadly enemy of humanity, the papal imposter at Rome, Leo XIII, call off your wolfish whelps, for they will not be permitted to hunt down the exponents of Truth in this fair and God-favored land. Spiritualists, you who have been deceived by that vile traitor to Truth and Spiritualism, the present editor of the *Religio-Philosophical Journal*, awake to reason and show this wretched man what will ever be the fate of traitors.

It is not the spy, Major Andre, who has been tried and condemned to die, but the trusted and influential General Benedict Arnold that has this time fallen into the hands of those whose dearest interests he attempted to sell to the enemy for the paltry considerations of self and place. He must meet his doom, which is that of social death.

EDITORIAL BRIEFS.

CHARLES S. ST. CLAIR, developing and healing medium. Hall, 240 South Fifth street. Circles, Monday, Thursday and Sunday nights. Sittings daily.

MR. J. FRANK BAXTER will lecture on the next two Wednesday evenings, Dec. 10th and 17th, at Mechanics' Hall, corner Fourth and Spruce streets, Camden, N. J. Admission 10c, to pay expenses.

W. L. JACK, M. D., of Haverhill, Mass., after filling engagements in Western Massachusetts, Vermont and Connecticut, will visit Philadelphia. Due notice will be given the friends of Dr. Jack where he can be seen in the columns of MIND AND MATTER.

J. WM. VAN NAMEE, M. D., of New York city, set out on his western trip last Wednesday. Warwick, Orange county, N. Y., will be his stopping place for the next few months, where all mail matter for him must be sent. He will be happy to hear from friends all through the West.

The "Allens" are proving themselves to be interested friends of MIND AND MATTER. No less than three of them, one from New York, one from Missouri and the other from Pennsylvania, sent in their subscriptions to our office last Friday morning. Although not as numerous as the "Smith" family, they are, to us, just as valuable.

The editor of the *Evening News*, of Chester, Pa., was in Philadelphia last Saturday evening and got his head so full of spirits (ardent) that judging from a muddled editorial in that sheet on Tuesday last that he had room there for nothing else. For the benefit of his readers we would advise him to be a little less familiar with that kind of spirits.

Our readers should carefully peruse our "Kind Word" that come in to us from the friends of Spiritualism everywhere; they show the sentiment of those who are working in our glorious cause, and that our defence of the persecuted mediums has touched a responsive cord in their hearts. All "Kind words" that appear in MIND AND MATTER are sent to us unsolicited.

The continued revival of the business interests of the country "tell" upon our increased circulation. The usual cries of "hard times," "out of work," "no money," are now no longer heard in our beloved country. We are working night and day to keep up with the demand for MIND AND MATTER. Subscriptions are coming in in large numbers by every mail and letters enclosing the "one thing needful" to make our efforts successful.

MERRICK HALL, Quincy, Ill., was opened to the public and dedicated to Spiritualism, etc., on Sunday, Nov. 23d. A. J. Fishback officiating afternoon and evening to large and attentive audiences. He will hold at the same place a two-days' meeting, commencing Friday evening, Dec. 19th, 20th and 21st. To which all are cordially invited. The hall is a pleasant, well-lighted building—an honor to the lady who erected it to the memory of her deceased husband.

We have received for the last few days over one hundred letters or postal cards, of which the following is a fair specimen:

"WIXON, Pa., Dec. 3, 1879.

"I failed to receive last week's issue of your MIND AND MATTER. Must have it! Please send it."

"Yours, H. T. HOWELL."

This has been on account of our unavoidable delay in issuing Vol. 2, No. 1. Although we put on

extra help in every available position, we were delayed for two days beyond our usual publication day. Our usual promptness in delivering our papers brought the delay more particularly to notice. Now that our office is in good running order, we trust the readers of MIND AND MATTER will have no reason to complain. If you do not receive your paper regularly, you will please notify us by postal card, and we will forward a duplicate of the copy lost. We have sent out twenty thousand of Vol. 2, No. 1, to Spiritualists in all parts of the country, but still we are not satisfied, and never will be, until every person interested in a knowledge of an after-life has perused a sample copy of our paper. Who will co-operate with us to that end by sending us the names and address of all such persons in their town and country?

OUR EXCHANGES.—The *Spiritual Record* comes to our table this month double its usual size. I bids fair to become a very important accessory to the cause in Chicago. Its most important mission is to give to the world the inspired utterances of that wonderful and well-tried medium, Mrs. Cora L. V. Richmond, which alone are worth the price of the paper. It is extending its usefulness by giving items of news concerning the spiritual movement throughout the country. It also adopts our heading of "Kind Words" for a department of complimentary notices; also, extracts from MIND AND MATTER, *Medium and Daybreak*, *London Spiritualist*, etc. It has had a steady rise from the first, and we hope that all true Spiritualists of the United States will rally around it to make one live and true spiritual journal in the city of Chicago. The *Record* is published weekly by Griffen Brothers, under the auspices of the First Society of Spiritualists. Terms, \$2 per year; office 14 South Canal street, Chicago, Ill.

The *Voice of Angels* really needs no comments; for every Spiritualist knows of its important work. They also know that it is entirely managed by spirits on the other side of life, of whom L. Judd, Pardee is the chief. Its mundane agent is Bro. D. C. Densmore, that wonderful medium for spirit control that has labored day and night for the last four years to keep this avenue for spirit return open. The December number that lies before us upon upon our table is filled with most interesting matter. We well remember while conversing with Brother Densmore, about two years ago, he spoke of his paper as "his baby boy," we think now that his child has grown to a most perfect manhood. The price of the *Voice of Angels* is \$1.65 per annum. Specimen copies free. Address all communications to D. C. Densmore, North Weymouth, Mass.

Bible Presentation.

LYRIC HALL
No. 254 N. Ninth Street,
PHILADELPHIA, November 23, 1879.

At a meeting, in Spiritual Conference, this day, Mr. Joseph Wood presented a copy of the Holy Bible to the "Keystone Association of Spiritualists of Philadelphia," the donor being George W. Childs, Esq., proprietor of the *Public Ledger*, of Philadelphia.

The present was formally received for the Association with very appropriate remarks by Dr. T. C. Kehanen, whereupon the following resolutions were unanimously adopted.

Resolved, That the members of the Keystone Association of Spiritualists of Philadelphia thankfully receive the copy of the Holy Bible, presented by Mr. George W. Childs, and in that acceptance they desire to express the earnest wish that the donor may realize the blessings of a sweet communion with the good of the life beyond, as well as the good here, with the assurance that 'it is more blessed to give than to receive,' and that 'the liberal man deviseth liberal things and by liberal things shall he stand!—*Bible*.

Resolved, That a copy of the foregoing resolution (signed by the President of the Association) be transmitted to Mr. Childs.

"Very respectfully your obedient servant:

"Jos. Wood, President."

Risen.

From Palatine Ills., Dec. 21, M. S. 32, Mr. Irah Mix; age 60 years. Mr. Rix was a resident of Chicago for a great many years. He met his death in a sudden way. He had been to the woods after a load of wood, and on his way back he had to cross the railroad track, and being late in the evening, and not seeing or hearing the express train, the train struck the wagon and killed him instantly. Mr. Mix was an out-spoken Spiritualist and had many warm friends in Chicago and at Palatine. He leaves two sons in the city to mourn his departure.

A. A. CONAN.

Passed to spirit-life from Portsmouth, N. H., August 23, Mr. Joseph Walton, the well-known Spiritualist, aged 76. The worn-out shell has dropped from the soul that longed to rise.

Mrs. A. B. F. ROBERTS.

KIND WORDS.

James Kent, Stockholm Depot, N. Y., writes: "I have received your sample papers of MIND AND MATTER. I like the fearless style of its editor. Define all honest mediums. I have fought twenty-seven years in the front ranks and know something of their sufferings. Stand by them, for without them life would seem dreary. I have much to say but cannot at present."

Elmer Brown writes: "I approve of the fearless stand that you have taken in behalf of the mediums in hounding down those Bundyites and Jesuits. I say, go on in your fearless way until the last drop of blood from their veins is sapped so that the hounds cannot scent them. We take the *Age*, also the *Olive Branch*, and have sent for *The Lightning*. The *Age*, I think, is a 'wolf in sheep's clothing.'"

Mrs. Watson Duly Appreciated.

Sunday evening, Nov. 30th, 1879, closed a series of twenty lectures by Mrs. E. L. Watson, of Titusville, Pa., before the First Association of Spiritualists of Philadelphia. To this gifted lady we feel very grateful. Her highly interesting discourses, replete with truths of vital import, and delivered with masterly skill and eloquence, have drawn to our meetings people of culture and refinement, of high social position and influence, who, for the first time, listened to the teachings of true Spiritualism during her ministrations.

Although we feel abashed in the presence of such angelic ministry, when contemplating the fact that hundreds go from our hall every Sunday unable to find even standing room within it, we have this to comfort and, in a measure, compensate us for our inadequacy to meet the spiritual needs of the people of this goodly city, that those crowding our hall from Sunday to Sunday, unadorned as it is, meet for true spiritual food. They cannot be actuated by vanity or pride, as we meet in no palatial structure adorned with beautiful works of art, touched into beauty by the skilled fingers of the painter and sculptor; with the bright rays from heaven's luminary beating with softened light through stained glass and rich tapestry, but a plain and homely hall, without anything attractive but the sweet words of inspiration that fall from the speaker's lips, as if from an inexhaustible fountain, giving renewed hope to souls sitting in darkness and despair; filling with the balm of a holy consolation sorrowing hearts; and painting with words of sweetest melody the divine harmonies that inhere in human lives and beat in the hearts of all, and that exhale a sweet incense when touched by the overbrooding love of the infinite through angelic ministrations. We cannot too highly appreciate the teachings of this inspired lady, and will earnestly pray that her labors everywhere may be equally blessed and the results as satisfactory as they have been during her stay in the city of Brotherly Love.

At the close of her lecture, Damon Y. Gilgore said: "Mr. President, in justice to Mrs. Watson and her spirit guides, I present the following resolutions, and hope they will be unanimously adopted."

WHEREAS, Mrs. Elizabeth L. Watson has occupied the platform of the First Association of Spiritualists of Philadelphia during the past and present month with unparalleled success, therefore

Resolved, That we tender to Mrs. Watson and her angel guides our heartfelt thanks for her most excellent and powerful discourses, filled with advanced thoughts, clothed in most beautiful and attractive language, and singularly adapted to the spiritual wants of her auditors.

Resolved, That we congratulate the lecturer upon the unbroken success which has crowned her labors in Philadelphia and vicinity, and especially, in quickening into life the long cherished purpose of this Association, to build, in this city, a new spiritual temple, which shall be a perpetual memorial to the truth of the spiritual philosophy and its complete adaptation to the needs and aspirations of the human soul.

Resolved, That we regret the necessity that compels Mrs. Watson to leave us, and that we shall welcome with joy her return. But while elsewhere engaged in dispensing the bread of life to other souls, she may rest assured that in Philadelphia are many hearts, in gratitude and love, will invoke for her the tendered care of angels and of God.

Resolved, That the President of the Association be requested to transmit a copy of these resolutions to each of our spiritual papers for publication.

The above resolutions were unanimously adopted.

W. B. CHAMPTON, President.

J. P. LANNING, Secretary.

The President, addressing the speaker, said: "Mrs. Watson, I should do violence to my clearest convictions of duty and the tenderest impulses of my heart, did I fail to acknowledge the sense of gratitude and obligation we owe for benefits conferred, and blessings enjoyed through your ministrations. As you are about to leave for your home we are pleased to remember that sympathetic and loving thoughts attend you. We fondly hope the days may be few and the hours not lengthened ere we may be again blessed with angelic ministrations through your instrumentality. Allow me, in behalf of the Board of Trustees of the Association, over which I have the honor to preside, to return to you their heartfelt thanks and gratitude. We feel that this is doubly due, as you have remained with us a month beyond your accustomed time, to minister to us in most holy things. We are not insensible to the sacred associations that linger around the memory of loved ones and the endearing relations of home. And now may the angel of wisdom ever be at your right hand; may your heart ever be a stranger to sorrow and care, and may that peace, that God alone can give, be ever yours, is the sincere desire of your many friends.

Letter from W. H. Smith.

TRENTON, N. J., Nov. 13, 1879.

MR. J. M. ROBERTS.

Dear Sir and Brother:—In my note giving you the names of a few liberal thinkers from Trenton, I omitted giving you the names of newsdealers, as requested—Wm. Booth, corner of Hanover and Green and Thos. Booth, City Hall. We have two others but they are under Catholic influence.

On Sunday last we had Katy B. Robinson here delivering a discourse over the remains of Fred Sharpley. I was unfortunate in not knowing of her presence until after the funeral was over, but the effort is highly spoken of by those present, the services being held at the depot of the Pennsylvania Railroad. The large room of that building was filled to overflowing and every word uttered was listened to with a degree of attention seldom bestowed on funeral discourses. On Sunday evening she gave a public circle and the tests given in elucidation of the question, "If a man die shall he live again?" were unmistakably in the affirmative, the most skeptical were led to exclaim, "Wonderful! truly wonderful!"

On Monday she gave private sittings to several and the result was most satisfactory to the parties themselves and highly gratifying to those whose souls throb with joy at any and every indication of an inroad made on the citadel of this Giant Superstition that so overshadows our land and holds in bondage the minds and hearts of the people.

Yes, Brother Roberts, thanks to the divine influences of the spirit world, there were at least two souls added to the army of progress through that circle that attested to the truthfulness, sincerity and earnestness of the medium. No trifling with this sacred subject on the part of our dear sister, Katy B. Robinson. You know, Brother, this is a power with the earnest seeker after truth, and if our mediums generally were more impressed with the sacred character of their calling their success would be no mere speculation, it would all be as certain as the imminability of the laws of the universe.

Fraternally yours,

W. H. SMITH.

Continued from the Third Page.

developed man," and when I said that about two years ago in Paris, I had been told by a spirit about the same thing, that it would be in about a period which would make it fall within the first half of the year 1884, it was replied that "it would be an nigh, as we can judge. Time is not always rightly calculated by spirits." This may be of some interest to our Adventist friends, at least.

A strong religious spirit pervaded all the seances as it indeed seemed to characterize this medium in the various other manifestations I witnessed during my stay under his roof. To sundry other communications concerning "Jesus, the Christ," appeared the following great names: Mary, the mother of Jesus, St. John, Dr. Adam Clark, Emanuel Swedenborg, Archbishop Hughes, Dr. Wm. E. Channing, Theodore Parker, Martin Luther, George Washington, R. D. Owen and others, together sometimes with members of my own family as though for the purpose of impressing my mind habitually distrustful of communications purporting to come from great historical names.

Readers will interpret these things as they please, I cannot, of course, vouch for any of these great names. Had they come in the common mode in which there may be room for supposing some intervention, conscious or unconscious, of the human mind of a writing or speaking medium, the very greatness of the names presented would have tended to awaken doubt in any mind, as to their genuineness; but I cannot deny that it was very impressive to witness such things thus written on the authority of such names and under the absolute certainty that the communications came direct and unadulterated, at least from spirits, whether they were in very deed those particular spirits or not. Either they were those they purported to be or they were deceptive and lying spirits; with which latter supposition the whole tone and apparent holy and religious animus of all that passed was scarcely reconcilable.

A curious point before I conclude this subject. There were two communications (the one on the paper, the other on the slate), which were in unintelligible oriental languages. The one of them was in three distinct paragraphs and handwritings or characters, and they were in response to an inquiry respecting certain writings of many centuries ago. When I asked for some interpretation of them, it was written on the paper in English and without signature: "Very ancient spirits come to approve of * * * spirits of the seventh sphere announce to you," etc.

The other oriental communication filled the whole of the slate. Some three or four lines ran transversely, and beneath them were written three lines up and down, after the Chinese fashion. As this was unintelligible and as I could not preserve it, it was expunged to use the slate again—which I now regret. It was then followed by another, equally unintelligible, but consisting of only a single word, presumed to be a name, which also had to be expunged. But on my begging that some other spirit would get the sense for the spirit writers and give it in English, there was then written: "Carltonis (as I copied it, though the name was very illegible), sends greeting to Mr. S., and wishes him to go for a sitting to-morrow afternoon with Mrs. Bliss." On my then asking whether that name "Carltonis" was correct, it was written, "Calaunus, a friend of Confucius." This was curious. It explained the Chinese up and down portion of writing. At this seance I had asked for the presence of a certain Portuguese spirit, an old friend, from whom you had the day before shown me, and requested me to translate, a communication in Portuguese, given through Mrs. Bliss in February, 1878. I presumed, therefore, that that spirit, having once before entered into rapport with Mrs. Bliss, found himself unable to do so easily with another medium, and that, therefore, I was referred back to Mrs. Bliss. His presence there (at Gordon's) had been announced by strong raps in response to my questions, but it seemed that he was not able to write. You already know what was the result of the seance I accordingly held with Mrs. Bliss, of which I shall not speak further in the present letter.

Space and time do not permit my relating other splendid manifestations I witnessed at Mr. Gordon's. At two public materialization seances, numerous spirits came forth into the room, at one of them as many as twenty-eight. Many of these were recognized by the other persons present. I only recognized positively a brother of mine, and also "John King." These appeared only at the window of the cabinet, but I was called up close to see them. My brother was unequivocal, and I was again summoned up to see him a second time. In regard to the other, I said: "He looks very like John King, only he has no beard." Immediately the spirit nodded to me, and applying his hand to his chin stroked it downward, and under each stroke the familiar black beard grew, longer and longer and broader, until the John King, I had seen hundreds of times in Paris, and whom we had there ourselves photographed, was then before me beyond question or doubt.

Two other spirits, who came out, and acted with characteristic affectionateness, assented by bowing to my presumption as to who they were, but I had no distinct view of their features, as they were between me and the very low light which was in a corner of the room. One of them, claiming to be my mother, laid her hands on my head, and again took my face between them, and on my asking her to make her accustomed sign to me, she made that of the cross on my face. She also knelt before me and raised her clasped hands as though in prayer. I cannot say I could identify her face which I could not sufficiently see, but I believe it to have been her.

Mr. Gordon, during my stay, frequently passed into trance, in which state he delivered some of the most beautiful utterances I have ever heard; all of a very devout and elevated character. On one of these occasions, very late at night, he delivered three exquisite poems, all illustrative of the immortality

PHILADELPHIA SPIRITUAL MEETINGS.

THE CO-OPERATIVE SPIRITUALISTS on and after December 7th, will hold their meetings at the Assembly Building Hall, S. W. Cor. Tenth and Chestnut sts. Prof. Henry Kiddle, late Superintendent of the Public Schools of New York City, will deliver the opening lecture, Sunday afternoon, December 7th, M. S. 32, at 3 o'clock, P. M.; and in the evening at 8 o'clock. Let there be a full attendance of members. The public are cordially invited to attend. S. WHEELER, Pres.

FIRST SPIRITUAL CHURCH of the Good Samaritan, at the N. E. Cor. Eighth and Buttonwood sts., 3d floor. Speaking and test-circles every Sunday afternoon and evening.

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Size of sheet, 22x28 inches. Engraved surface, about 15x20 inches.

"THE CURFEW TOLLS THE KNEEL OF PARTING DAY."

This wood cut but faintly outlines and suggests the charming beauties of the picture we furnish.



Copyright 1874 by Joseph John.

HOMEWARD

"The curfew tolls the knell of parting day,
The lowing herd winds slowly o'er the lea;
And fares the world to darkness and to me."
"Now fades the glimmering landscape on the right."

An Illustration of the first lines in Gray's Elegy Designed and Painted by Joseph John's.

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This beautiful and impressive picture representing the

Birth Place of Modern Spiritualism,

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For Mind and Matter.

LINES TO CLARA.

Nature presents in earth and sky
To please the sense and charm the eye,
So much both rich and rare,
The thoughtless oft are led astray
And stumble in the dubious way,
To fill some fatal snare.

The masses in their low degree
Seem half content with misery,
And live next door to vice;
So long "familiar with her face,"
To first endure and then embrace,
Is natural as untrue.

In contrast with this sickening sight,
Thy life, dear friend, stands clear and bright,
Like some resplendent star
Which guides the traveler on his way,
Where honor, virtue, safety lay,
From tempest dire afar.

Thy modest, unassuming ways,
Adorned with dignity and grace,
Win hosts of genial friends;
Thou leadest them to higher ground,
Where priceless pearls of truth are found,
Devoted to true ends.

Thus precious souls from day to day,
From trivial things are turned away
To walk in Wisdom's ways,
Rejoicing in the light thus given.
They earnestly seek more of heaven
With thankfulness and praise.

The Higher Manifestations at Terre Haute, and Full Form Materializations and their Opposers.

BY REV. F. J. BRIGGS.

Editor Mind and Matter.

As it was those higher manifestations at Terre Haute, and their unequivocal indorsement by the most experienced and judicious Spiritualists that called out that mad onslaught of the *Journal*; as they seem to have been a surprise to the Spiritualists generally and an offence to the same, I desire to present some considerations in reference to that subject.

I trust it will not be offensive if I should ask of the Spiritualists to consider whether they have freed themselves from the trammels of former opinions and, perhaps, prejudices, sufficiently to view the matter from an impartial and advanced stand-point? It is certainly our duty not only to avoid credulity on the one hand, but also to rise above prejudices and throw off the trammels of old opinions, and *a priori* reasonings as brought to bear against demonstrated facts and their concomitants, so that we may candidly weigh all new revelations and spiritual unfoldments and progressions in the scale of their own evidences and their just claims upon our candor. It is only by occupying this position as a people that we can be prepared to profit by new unfoldments and higher revelations.

As finite beings we are, and ever must be, subjected to limitations, both as to the capacity of our minds and our abilities as organic individualities. As there will always be things beyond our ability to do, so there will always be truths in the infinite fullness beyond our knowledge. As we advance in knowledge we may learn more and more of those (to us at the present) hidden powers and forces, existences and truths, pervading in the infinite beyond. Between knowledge and ignorance there is another mental condition called faith, or belief. This is either an assent of our minds to certain things stated by others whose knowledge and experiences extend beyond our own; or it may be conclusions that we draw from certain facts or indications not sufficiently connected; or strong or clear enough to demonstrate the certainty of their correctness. Further progress may demonstrate the belief to be correct and convert it to knowledge; or show that it was partly correct and partly erroneous, or wholly wrong.

These three mental conditions exist, and are exercised with respect to every branch of science and all systems of religion. That being so, it is not to be expected that Spiritualism can be an exception. There are certain phenomena, principles, facts, truths, which informed Spiritualists know to be verities. There are other subjects and teachings that are matters of belief which further investigations may confirm in whole, or in part, or perhaps disprove; and, year by year, a small portion of the vast spiritual unknown has been opened; and so it must ever be, if we progress, or rather, as we progress.

Those higher manifestations at Terre Haute were a source of gladness and joy to some, whilst the fierce opposition of others has been aroused against them denouncing them as cheats and frauds. And I write now to express my desire that the Spiritualists would refrain from rushing to any hasty conclusion in the premises, and bring the matter under their calm consideration for investigation, and weigh it dispassionately.

Among those higher spirits were, as Minnie called their names in speaking for the band of controls and other spirits present, Jesus, the Nazarene; Mary the mother of Jesus; a Brahman priest; Mary Queen of Scots; and some others. Each one of them also claimed individually to be the person they were designated to be.

With regard to those manifestations I remark: First. Those who witnessed them from first to last, know they were spiritual manifestations. Second. They know that those manifestations were refined, orderly, inspiring and glorious. So much is a certainty. Third. Whether they were the spirits they were said to be, and that they claimed to be, can be a matter of belief only from the very nature of the case. It could not have been to us a matter of knowledge. And I may add that we can never know any of those persons personally only through their claims and the testimony of others. All their manifestations to strangers in the spheres or on the earth must forever remain a subject of belief as much as these manifestations. Though among these the Brahman may be regarded an exception, as to proving his race, cast and calling. As soon as he appeared, Miss Thayer recognized him as the Hindoo she had often seen clairvoyantly, and who had given several lectures clairaudiently on ancient emblems and mysteries. Dr. Peebles, the only one there who had ever seen a Brahman (and he was well acquainted with them) said that his dress and head-dress were those of a Brahman priest of the highest class. He asked the Brahman if he would give him their *salaam*, or salute, remarking that will be a test, for no other persons present has seen it, or knows what that salutation is. He gave it correctly and gracefully. Now, to Dr. Peebles it must have been more than belief—it must have been knowledge—that that spirit was a Brahman; and, as far as his being in company with those other higher spirits might strengthen their claim with us. So far it is additional proof of their identity, and thus it becomes an additional confirmation in favor of the correctness of that belief.

Now we have the way prepared to direct our attention to the adverse side, and to consider what evidence there is against those spirits being truly and truthfully the spirits they claimed to be, and the very individuals the spirit band and other spirits said they were. Really, what evidence have those who reject and denounce these manifestations brought forward to prove that those claims were fraudulent and deceptive? Is there any rebutting testimony? Has this matter been duly considered by the Spiritualists generally? Pause one moment and reflect. If it does not become those who witnessed and believe to be dogmatic, what just grounds have those who did not witness to denounce and condemn? They have not heard the matter yet. They have on y heard of it, and a little respecting it, and a portion of that maliciously false, as that "Jesus appeared nude," etc. As Herbert Spencer decided *a priori* against all spiritual manifestations, so have these persons decided *a priori* against all these manifestations. To say the least, this is nothing less than answering a matter before hearing it.

While writing with regard to these manifestations, I shall consider one more particularly, that is Jesus, because the most strenuous objections will be raised against that manifestation being the veritable Jesus.

Those were demonstrated spirit manifestations beyond all room for reasonable doubt to those who witnessed them, and they are attested by a sufficient number of competent and unimpeachable witnesses. But unbelievers have, what to them are objections that they bring up against these phenomena; and the different classes or schools of unbelievers have each a class of objections peculiar to their theories. But are these (so-called) objections anything more than objections in the minds of the objectors? Have they any validity, any force, against the phenomena? Have these objectors any proofs, any evidence, any well-grounded reasons to oppose to the phenomena? I have not been able to discover any. On the other hand, there are certainly evidences and reasons in their favor and for their genuineness.

First. The materialists say there are no spirits, for "the power and potency of all life" comes from matter. Therefore, Jesus did not appear at Terre Haute, nor has any other spirit ever manifested there. But that is merely an objection that they raise from their unproved theoretical standpoint, that neither furnishes any evidence nor possesses any intrinsic force against the reality of spirit manifestations. For demonstrated facts—spiritual manifestations are—and rational conclusions drawn from those facts, cannot be set aside by old theories and *a priori* reasonings; nor with philosophical or theological dogmas. If they could, our blood would not be circulating now, nor the planets revolving around the sun, nor would there be a spirit manifestation from the tiny rap to the full form materializations, nor clairvoyance, nor clairaudience, nor inspiration, nor psychometry, nor the science of geology, nor "the soul of things."

Second. The Roman Catholics reject these manifestations, because they have been dogmatically taught to believe that all holy and true spirit manifestations are in their church, and all those outside of their church are of the devil; and that the Pope is Christ's vicegerent on earth. But all that amounts to, nothing more than objections merely from old traditional prejudices and superstitions. They have no force nor intrinsic worth against spirit manifestations. Such persons are only like so many prairie dogs, shooting off their mouths against the manifestations, and all the force of their shots is in the empty noise and echoes from those as ignorant and bigoted as themselves. There are no screechers but that will succeed in raising echoes out of their affinities and sympathizers.

Third. Our numerous orthodox denominations reject spiritual phenomena because, according to their dogmas, the soul, at death, enters upon an unchangeable condition or state, which it cannot leave; goes to heaven or hell, and cannot return; and Christ, being the infinite Jehovah, would not appear as man to the children of men, though he did so once. But these, like the preceding, are only objections from dogmas and theories, and are just as destitute of any valid force against spiritual phenomena as the others. They, like the others, are shooting off their mouths—"only that and nothing more."

Fourth. Is it not an unfortunate truth that many disposed to harshly and hastily judge every new phenomenon or progressive phase of Spiritualism by their old theories, and to allow *a priori* reasonings to prejudice them against well proven facts and legitimate conclusions from those facts? And is it not a fact that those opposers and berators have no real evidence to present against those spirits in those higher manifestations being the spirits they claimed to be and are believed to be by the witnesses of their manifestations?

They have objections as to the multifarious classes of anti-Spiritualists, and of the same nature—objections that are no evidence against such demonstrated facts, and rational beliefs from those facts.

As Spiritualists, it will keep us back just as

assuredly as it has and does others, if we allow to such objections the weight of evidence against any new phase of Spiritualism or its steps of progress and unfoldments.

I cannot help feeling there has been quite too

much of this dogmatic, denunciatory spirit in our midst.

I acknowledge it was so with myself in former years.

This spirit has seriously retarded progress,

and prevented or deferred higher demonstations,

that were ready for us as soon as we

we became prepared to receive and profit by them.

I apprehend there is with us now a great deal of

that same spirit, as appears from the readiness,

year, eagerness, with which those higher manifes-

tations have been spoken against and denounced,

and the desperate furor they have excited. But this is all wrong, and will yet be corrected.

The *R.-P. Journal* "gets up on its ear" because

Dr. Peebles, "by the strongest implication, leads

the reader to suppose that he accepted the Jesus

materialization at Mrs. Stewart's as genuine."

It is due to truth and candor to say, according to the best of my knowledge, every one who witnessed

all those manifestations, and some who saw only

a part of them, became thoroughly convinced, and

will believe to their dying day that that was

really Jesus the Nazarene, and they know that

all those manifestations were spiritual and refined.

Who would be most likely to be correct, Dr.

Peebles, and thoroughly informed and old inves-

tigator of Spiritualism with him, or Col. Bundy

in his sanctum steeped in prejudice and spite, and

misleading those who confide in the *Journal's* hos-

tile assaults upon the Terre Haute mediums, as

well as upon other mediums for materializations?

Remember, the world has not yet had the his-

torv of those higher manifestations, and it cannot understand the matter, nor weigh it duly, without that history. In its present prejudices, hastening to condemn without knowledge, if it had that history, it would not weigh it considerately and candidly, but would assail it with prejudices and misrepresentations. All classes would war against them from different motives and with conflicting reasons, all drawn from ignorance, dogmas, prejudices, and pre-conceived opinions.

But with the Spiritualists united, without one hasty, or envious or spiteful or warring voice, a different spirit ought to prevail everywhere and at all times. Yet it does not. Setting aside all objections from former opinions as no evidence against facts, and eschewing all prejudices as perverting the judgment, we ought to feel solicitous for all the truth and good that can be gathered from spiritual phenomena, and through all the multifarious means of their manifestations. With such a spirit and such a temper we would all progress and prepare ourselves for the reception of higher truths and higher manifestations. Because this would open the way for them to reach us; and I believe they would be vouchsafed to us in the future, as they have always been in the past, just as fast as they could be received, though but poorly and partially appreciated. It should always be borne in mind that spiritual manifestations are never for mere curiosity seekers. But there is no way to prevent evil-disposed persons and envious mediums from misrepresenting and seizing every apparently favorable opportunity to crush out mediums. Nor will knowing ones always refrain from rushing prematurely to condemnatory judgments, as several will yet discover they have unfortunately done, in this case; and when that time comes, it is to be hoped that those gentleman will not forget that they owe apologies to those ladies, the mediums at Terre Haute.

When the question was proposed to the controls of the *Banner of Light* free circle—"Did Jesus appear at the Terre Haute circle?"—their answer was:

"We do not wish to give our word authoritatively concerning the circles at the place you have alluded to, simply because we were not there. We may accept the testimony of reliable spirits and reliable mortals who were there; but you have had as much opportunity to weigh evidence and compare notes as we have. These manifestations take place upon your earth, not in our world; therefore it is for you to visit these circles, if possible, to converse with persons who have been there, and form your own conclusions. It is not the work of the spirit-world to do your reasoning for you, but only to stimulate you to search for yourselves. There is no reason, so far as we can possibly see, for the non-appearance of Jesus, when it is claimed that he was there, and truthful writers were present. But we would suggest that it is more than probable, usually, when so exalted a spirit is said to be present, that the spirit who really takes on the material form is a representative or intermediary spirit; the form is not the direct material embodiment of that most excellent soul, but only one from the sphere of which that soul is the centre."

First. Observe that those high spirits, those *Banner* controls, do not entertain the idea in the least degree that possibly those mediums were frauds, but proceeded with their answer upon the certainty that they were honest and genuine mediums.

Second. Those controls say: "We may take the testimony of reliable spirits and reliable mortals who were there." Well, the united testimony of the spirits at Terre Haute was that it was really Jesus, and that the mortals who witnessed all of his manifestations there is that they believe it was Jesus, can see no reasons to doubt it.

Third. They say again: "There is no reason, so far as we can possibly see, for the non-appearance of Jesus, when it is claimed that he was there, and truthful sitters were present," who could testify both to the manifestation and what the spirit said respecting it.

Now as those high spirits on that side can discover "no reason, as far as they can possibly see," why that should not be Jesus who was present, can any mortals in this lower sphere see any truly valid reason against that being the Jesus of Nazareth? Can mortals see further into the spiritual than progressed spirits? That, in effect, is the assumption of every one of those who deny that there could have been an "appearing" of Jesus, and denounce the whole as the rankest imposition, and that, too, when they "were not there" any more than the spirits of the *Banner* circle!

Those spirits said, "We do not wish to give our word authoritatively, simply because we were not there." But those persons have such an exalted opinion of the vast reach of their mental powers, that they pronounce a swift judgment, though they were not present, and reject the "testimony of reliable spirits and reliable mortals when truthful sitters were present."

It is not expected that any will yield their assent any farther than they can reasonably reprove confidence in Dr. Peebles' word, and judgment, and in the word and judgment of those who were with him, till they obtain further information or further manifestations are given. But there is a great difference between that consistent position and the unresigned, choleric denunciations of some noted Spiritualists against those manifestations.

I trust no one expects that Spiritualism has come to a standstill. As it has been all the time progressing, unfolding and developing, through new phases and higher revelations, ever since the rap at Hydesville, some may reasonably anticipate there will be new phases of manifestations, new developments, higher unfoldments and higher truths, which will require the co-operation of higher and more progressive spirits, and provide for them a more direct and enduring connection or rapport with us in the physical life. As no one in the past could forecast the direction of the new progress or the phase of the new development, so now no one can foretell how or in what way these things will be done; or where any one of the new phenomena will be first experienced, any further than this—they will be where the way has been prepared (it may be all unconscious) on our part, and where some, at least, will be qualified to profit by them. They will come only where the manifestations, in the same way, will be productive of good and lead to progress in some direction.

It is to be expected that they will awaken opposition fierce and unreasonable, as the past and the present have done.

In a long run there can never be but one result in warfare against demonstrated truths or facts. Those truths and facts will prevail, and their opposers meet with a humiliating defeat. With re-

gard to the leading opposers, inasmuch as it seems to the people and to posterity, that these leaders ought to have known better than to have persisted in their wilful and dogmatic opposition, their perverse and headstrong course always imprints a dark spot or leaves a tarnish upon their reputation. Thus, it is remembered and thrown up against Lord Bacon, that he opposed the Copernican astronomical system. It is a stigma upon noted physicians of England and the Medical Institute of Paris, that they fought the discovery and the demonstrators and advocates of the circulation of the blood. So the Pope, cardinals and priests, who denounced Galileo's discoveries, and persecuted him and the advocates of his demonstrated truths and burned a mark into the foreheads of their reputations as loathsome as Cain's. And all Spiritualists can now see, for a certainty, that Drs. Beard, Carpenter, Huxley, Lewes, and others, in rejecting the psychological sciences, opposing and misrepresenting their advocates and their demonstrations, and denouncing all mediums as cheats and charlatans, are hanging millstones about their necks that none of us would like to carry; and yet they will have to do it as long as they live in historical records.

So full-formed spirit materializations at Terre Haute and some other places facts just as thoroughly demonstrated as Galileo's discoveries were in his day, or Harvey's in his day, and many psychological truths are in our day. And they seem no more absurd to their opposers among the Spiritualists than the revolution of the earth around the sun, the circulation of the blood, mesmerism, clairvoyance and psychometry were or are, to their opponents. They will as certainly overcome all opposition and vindicate the mediums from the envious or malignant or ignorant charges of fraud. Readers, yes, readers, treasure up these words, for they are not idly spoken: "Ye can discern the face of the sky, and can ye not discern the signs of the times?"

These phenomena are becoming stronger, more satisfactory and more frequent, and are being witnessed in a greater number of places, and they are receiving in their favor a steady accession of experimental believers. Such believers are like the good congregational deacon's Universalists in my native town, many years ago. Said he, "Brethren and sisters, there is great danger that we may fall from the faith; and if we should fall from the faith, there is great danger of our falling into Universalism; and if we fall into Universalism our case is hopeless, for I never knew a Universalist to renounce his faith."

The leaders in this warfare against materializations and the mediums through whom they are produced will not only utterly fail to break them down, but they will not be able to "divide the union" of Spiritualists. They have induced many and, for a time, they may induce a few more to side with them. They have created prejudices that will chain many in unbelief and doubts. They have prevented some good materializing mediums from giving public seances to escape opprobrium and abuse; but they give private seances and keep the leaven at work.

Those materializations, as they have been doing, will continue to grow stronger and better; more mediums will be developed, and more and more the people will see and understand; the ranks of the opposers will gradually thin out and finally disappear. Other and more advanced subjects will arise, over which fanatics and foggies and the emulous on one side will contend against the onward march of the solid army of progressive Spiritualists.

Bloomington, Ill., Nov. 16, 1879.

KIND WORDS.

James Cooper, M. D., Bellefontaine, Ohio, forwarding subscribers, writes: "I think it is likely that I can get you a few more subscribers in this vicinity this winter, but I have so little time to canvass, having a large office practice that keeps me at home."

J. K. Morange, Pittsburg, Pa., writes: "I am exceedingly well pleased with your out and out expression of your abiding faith in the manifestations, which are crowding in upon the world at this time. You are not the one who shirks your duty, and I like you for it."